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A  
NEW VOYAGE  
TO  
ITALY.

WITH  
Curious OBSERVATIONS on several  
Other Countries :

A S  
GERMANY; SWITZERLAND;  
SAVOY; GENEVA; FLANDERS;  
and HOLLAND :

TOGETHER  
With Useful INSTRUCTIONS for those  
who shall travel thither.

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In Two VOLUMES,

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The FIFTH EDITION, with large Additions throughout  
the Whole, and adorned with several new Figures.

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VOL. II. PART II.

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*Dicitur & nostros cantare Britannia Versus.*  
Martial. Lib. XI. Epigr. iv.

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L O N D O N :

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J. and R. TONSON. MDCCXXXIX.





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A NEW

# VOYAGE

TO

# ITALY.

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VOL. II. PART II.

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LETTER XXXVI.

S I R,

**I**N our Journey from *Genoa* to *Cazal*, we were obliged to return by the Way we came, to *Novi*; where we hired a Coach to *Turin*, and the next Day dined at the little City of *Alexandria*.

THE Art of besieging Towns was very little known when *Frederic Barbarossa's* Army lay six Months before *Alexandria*, without being able to take it. Now a days, since the Art of fortifying Places is so much improved, the Fortifications of *Alexandria* cannot but be indifferent.

THAT Emperor called it *Cæsarea*, but Pope *Alexander III*, would have it nam'd *Alexandria*. 'Tis false that ever any Emperors were crowned in this City with a Crown of *Straw*; and I believe

B b 2

'tis

'tis hard to prove the Truth of another Story, which says, that *Frederic* in Derision called it *Alexandria of Straw*. However, it retains that Name to this very Day.

BEING forced to stay here a little longer than we thought of, by an Accident, I employed that Time in looking after some Discoveries ; but what I found is hardly worth the Pains of transcribing.

As the King of *Spain* has driven the *Jews* out of all his Dominions ; those that live in full Liberty here, are certainly one of the most notable Things of this Place. Interest is the great Mover of the World, and as *Alexandria* is a Place that never was well inhabited, a new and abortive Town ; they have granted to the *Jews* Liberty in it, to people it a little more, and to drive there some small Trade at least. The Street where they dwell, is that which makes the best Figure. The Men never let their Beards grow. According to Strictness of the Terms agreed with them, they are forced to distinguish themselves by grey Hats ; but the Magistrates are not severe in that Point. The married Women wear very Grotesque Head-dresses, and the Maids or Virgins, wear nothing but their own Hair ; that is their Distinction.

THEY have painted in the Cloyster of the *Dominicans*, the Lives of *St Dominick*, *St Peter Martyr*, *St Hyacinthus*, and *St Catharine of Siena*. There may be observed the History of the Marriage of this last with *J. C.* and under the Picture is written, *Per Privilegio particolare fu sposata da Christo alla prezenza della beata Vergine, Et di quatro Santi suoi Devoti: David* is there playing upon his Harp to solemnize the Feast.

I COPIED the following Lines from the Front of the Church of *St James of the Victory*.

ANNO



ANNO  $\overline{\text{XPI}}$ . 1391. Die 25 Jul. Festo S. Jacobi Apost. Alexandrina Juventus, Duce Jacobo Vermensi, Exercitum Ducis Aremoricae profligavit; & Templum hoc inde ædificatum divo Jacobo dicavit; quod ab hac Victoria de Victoria appellatur.

UPON the Gate of the Barnabites Church, there is in a large Picture, the Seraphick Francis of Assisa, in a fine Calash, mounting full Speed to Heaven like another *Elijah*. A Priest seeing me looking upon that Piece, drew nearer to me, and with a Smile told me, that it was a Sort of a Proverb at Alexandria, That it belonged to none but to S. Francis to go to Heaven in a Coach.

TOWARDS the Corner of the great Piazza, there is a Sort of triumphal Arch, with a Complement to the Queen of Spain, in an Inscription which contains pretty near the same Things, that are expressed in that of Pavia; which I have mentioned.

I took the following Epitaph in the Cathedral, from under the Organs, against the Wall.

*Omnibus hic carus Musisque Bonisque quiescet,  
Judicii ad summam Mattius usque diem.  
Excutiet longum tunc horrida Buccina somnum;  
Calfacietque pius frigida membra calor.  
Felices quibus ô sit fas audire, Venite,  
Accipite Æterni Regna beata Poli!  
M.D. LXXXVIII.*

IN an Inscription which is in the Oratory of the Holy Cross, one Gaspar Gondulius founded a daily Mass for his own Use; and bequeath'd an annual Fund to endeavour to keep chaste, and guard from Temptation, the young Girls in danger to fall: *Necnon periclitantibus Puellis annuas dotes reliquit*: 'Tis a good Work.

UPON

UPON the Tower of S. Cyr. D. O. M. *Elata ante An. Sal. 448. ruit 10. Febr. 1686. Ære publico & privato mox resurgens, hæc sacra Turris emicat.*

THERE is a little Stone Statue upon the Gate of the Cathedral Church, that the People call *Gaïaudi*. I asked an old Sexton, that we met there, what that *Gaïaudi* was? And he answered me, that it was a Memorial of one named *Gallaudi*, a Coppersmith, or Tinker, and an Inhabitant of *Alexandria*, who saved the City, one Time, by a Strategem, when it was besieged. He perswaded the Governor to fatten two Cows with good Wheat, and to turn them out of the City; that the Besiegers, who would certainly kill the Cows to eat them, would take Notice of the Wheat in their Stomachs, and judge by that, that the Besieged had Corn enough to hold out much longer; and so would raise the Siege; which succeeded accordingly. Two or three other Men, one with the Figure or Dress of a Scholar, having told me the same Thing, I concluded that the Fact was true, or that it was commonly received as being true. 'Tis not probable that such a little fantastical Figure as this had ever been pretended for *Gaïaudi*'s, as a Monument by any Order of the Magistrate, or of the Governor of the Place; but I could produce easily some Instances of such Fancies of many Architects: And I could furnish you too, if you wanted them; with Abundance of long Dissertations in the *Muses* Language, not without learned Quotations in *Hebrew* and *Greek*, about such Trifles transformed by Pedants into great and important Matters. The same old Man that spoke first of Mr *Gaïaudi*, shewed us a little Room, low and dark, in that Tower, in which one Marquess of *Montfer-rat*, named *Francis*, saith he, was kept a long Time in Chains: For what Reason, and by what Misfortune,

Misfortune, my Author could not tell to me, nor I to you: For, indeed, I am not informed of all the Misfortunes that all the Marquesses of *Montferrat* have run through. The old Man made very lamentable Reflections upon that Mischief, and upon the sad Fate of many great Lords and Princes; but let us go to *Cazal*.

THE *Tanaro* a pretty fine River, divides *Alexandria* into two Parts; and a covered Bridge, as that at *Pavia*, about four hundred Foot long reunites these two Parts. That which is on the Side of *Asti*, is called but a Suburb; perhaps, because it is least inhabited; tho' it is surrounded with Fortifications lined, and like those of the other Part.

WE went out of our direct Road to go see *Ca-CAZAL*, the *zal*, which is, as you know, a very strong Place, Seat of a Bi- and seated on the right Bank of the *Po*. The old shop.

Castle is not useless; but the new Citadel is a very important Place. It has six great Royal Bastions, Half-moons before the Curtains, a broad and deep Ditch full of Water, and an Arsenal furnished with Arms for Ten thousand Men.

There were formerly some Irregularities in the This Place Fortifications, but the *French* have put all Things was demolish- in order. They have doubled all the Bastions; ed by the *French*, in pur- for the old Bastions were so large, that there was suance of the Room enough within them to make a second Articles of Rampart, which without the least Confusion Capitulation with the Duke of *Savoy*, who forms a new Bastion in the Middle of the for- of *Savoy*, who besieged it *Mantua*, who receives some inconsiderable Du- with the Con- ties from it, and the *French* Garrison keeps it for federate Ar- my, 1695. him.

LEAVING *Cazal*, we passed a fourth Time o- ver the famous \* *Eridanus*, and our Coach for a \* The *Po*. long Time after followed the Banks of that Ri- ver.



\* *Tridinium*. ver. We passed by the Gate of \* *Trino*, a little fortified Town, in that Part of *Montferrat* which belongs to the Duke of *Savoy*. *Verrua* is a much stronger Place, on a rising Ground, which you see by the Way on the right Side of the *Po*.

EIGHT Miles from *Cazal* we entered into *Piedmont*, the Land being still level. As we advanced further, we found our selves engaged among the Mountains, in a large and flat Valley, almost entirely surrounded with the highest *Alps*. Where this Plain is good, nothing can be better; but there are some Places in it that do not at all merit that Character.

HAIL is the Scourge of *Piedmont*. As we passed along we observed two or three large Spots of Ground, where but two Days before it had made a prodigious Havock on the finest Corn-fields in the World. The Straw was chopped and driven into the Ground; and even the Walnut-trees, Vines, and other Trees were half broken.

THEY reckon but Five and forty Miles from *Cazal* to *Turin*; but the Miles in *Piedmont* and *Montferrat* are much larger than the common Miles in *Lombardy*.

# **TURIN.**

*Taurinum*.

*Colonia Julia Augusta*. An Archbishoprick and University, founded, according to *Hospinianus*, by the Emperor *Sigismund*, in the Year 1410.

*TURIN* is situated in a Plain, on the River *Doire*, Three hundred Paces from the *Po*. 'Tis a very pleasant Town; all its Avenues are chearful and delicious; and that which makes us more sensibly charmed with the free and sociable Manners of the Inhabitants, is our Abhorrence and late Experience of that intolerable Sourness and Unsociableness that reigns over all the rest of *Italy*; where we conversed more with Statues than Men. The *French* Language is as commonly spoken here as the *Italian*. The People are generally civil, and there is not a Court in *Europe*, as they assur'd us upon our Arrival, more gallant and gay than that of

of the Duke of *Savoy*: We shall be Judges of it in a little Time.

THE old Part of *Turin* cannot boast of much Beauty, but the new Half is built after a quite different manner. The Streets are broad, and straight; the Houses large, high, and almost all uniform. There cannot be a finer Street than that which passes thro' the two open fine *Piazzas*, and reaches from the Castle to the New-Gate. Both these *Places* are large, and of a regular Figure; but the new one is encompass'd with Houses in exact Symmetry, and a large *Portico* runs all about it.

THE Duke's Palace makes not so fine an Appearance on the Out-side, as the Apartments within it are beautiful. The Palace of the *Jesuits*, and that of the Prince of *Carignan*, are but just finish'd, and shew magnificent Fronts. I name that of the *Jesuits* first, because it excels the other.

THO' this City was almost by one half enlarg'd under a late Duke, 'tis still but of a very indifferent \*Bigness: the same Prince enclos'd it with a regular and well-lin'd Fortification. The Citadel is very strong and handsom, tho' not yet quite finish'd. 'Tis countermin'd throughout, and has the Conveniency of a good Well, where Horfes go down and come up without meeting, by the fine double Stairs without Steps, which wind about in such a mann'r, that the Descent is very easy.

THE Rows of Oaks on the Ramparts of the Town make a very pleasant Walk; which has also the Advantage of a very fine Prospect, especially towards the Rivers. But the *Cours* where they take the Air in Coaches, is usually in the fine Avenues of the *Valentin*, a House of Pleasure on the Banks of the *Po*, a

Mile from *Turin*. I have transcrib'd thence this Inscription.

*Hic, ubi Fluviorum Rex,  
Ferocitate depositâ, placidè quiescit,  
\* CHRISTIANA A FRANCIA  
Sabaudicæ Ducissa, Cypri Regina,  
Tranquillum hoc suum Delicium  
Regalibus Filiorum Ociis  
Dedicavit.*

*Anno pacato M. DC. LXVI*

\* *Charlotte*  
*Chrestienne,*  
second Daugh-  
ter to *Louis*  
*XIII,* was  
born the 10th  
of *Febr.* 1606.  
and married

*Charles,* Duke of *Savoy.* *Elisabeth* her eldest Sister married *Philip IV*  
King of *Spain:* and *Henriette,* the youngest Daughter, married *Charles I,*  
King of *England.*

THIS *Fluviorum Rex*, so named by *Virgil*, is still at *Turin* but a *King Under-Age*, or an appointed *King*; and after it has receiv'd the Waters, and the Homages of about thirty Rivers, or more, he may truly boast of the Preheminence, among all those of *Italy*, in spite of the Grumbling of the proud *Tiber*; which, as well as its great Pontiff, is indebted to the great Name of *ROME* only, for its usurped Rank and Fame. I say of *Italy*, where this King exercises frequently a very Tyrannical Empire, beyond the Limits of his Dominions, by the fatal vast of his overflowing upon the neighbouring Grounds; for, to speak the Truth, and to do Justice, the Poet *Lucanus* fell into a

† *Padus Fluvius ab Poetis Eridanus divulgatus.* Polyb. l 2. is not lesser than the *Nilus*, nor the *Danubius*. *Non minor est Nilo, — nec minor Istro.* Other ancient Authors have been in the same Errour, *Padus gremio Vesuli Montis profluens, &c. — à Græcis dictus Eridanus, ac pœnâ Phærontis illustratus* — *Plin.* l. iii. iv. c. 15. *Virgil, Ovid,* and others call it indifferently *Padus* and *Eridanus*.

having



having but a very \* imperfect Knowledge of \* *Boccacio* was no less mistaken, when

he said, in his *Treaty of the Rivers*, that the *Po* runs through *Imola*. *T. Livius* saith falsely too, that this [slow] River is more rapid and impetuous than the *Rhone*. And *Pausanias* speaks not only contrary to Truth, but against Possibility, when he talks of a Statue of *Augustus*, made with Amber that is commonly found among the Sands of the *Eridanus*.

THE other Houses of his Royal Highness without *Turin*, are *Montcallier*, *Mille-Fleurs*, *Rivoli*, and *la Vennerie*. I never saw the Three first, but as I pass'd by 'em: Tho' I have walk'd to *La Vennerie*, at different Times. Over one of the Gates is this Inscription.

† LA VENARIA REALE.

*Questo à un Genio guerrier gradito Ostello*

*Delle Caccie Regali*

*Fundò il secundo Carlo Emanuello*

*Per avezzar gli strali.*

*Della Dea delle Caccie à quel di Marte*

*Che la Caccia, & la Guerra, è l'istessa Arte.*

† The last Time I was in that Place, in 1695, it was but a few Days after a Detachment of the French Army had in-

sulted the Apartments of this House: They had torn down and carried away the Pictures, the Hangings, the Curtains of the Beds and of the Windows; the Cases of the Chairs; and even the very Covering of the Billiard Table. I was never displeas'd in being known for a *Frenchman*, but twice in my Life: While a very Civil Gentleman of the Duke of *Savoy's* Court was shewing us those hard Hostilities, committed, said he, according to particular Orders: And when I saw myself reduc'd to the Necessity of falling into the Hands of a *Dunkirk* Privateer. I must own that I could have been willing to have been of some other Country for that Quarter of an Hour which was spent in visiting those Apartments. It was in vain for me to say, in order to endeavour to excuse the *King of France*, without being in Danger of displeasing the Duke of *Savoy*, that *Alexander the Great*, the most Generous of the Conquerors, had reduc'd to Ashes the stately Palace of the King of *Persia*; *Q. Curtius*. That Excuse was not minded; and our angry Guide conducted us immediately into a Hall below Stairs, in the four Corners of which were still remaining the Marks of a Fire of Straw, to convince us that if the House was not burnt, 'twas only because the Incendiaries had not Time to finish their Work; for they had thus pillag'd and burnt the House of *Rivoli*. That put me in Mind of what the

late Elector *Palatine*, the Old Duke of *Neubourg*, said to \* My Lord at *Heidelberg*, when we passed there ; \* *The Earl of Arran*. See p. 391.  
 That the French having sacked the Town and the Churches; robb'd the Altars; digg'd the Lead out of the Sepulchres; and emptied his Tun, they plundered his House with an equal Rage and Insolence, and left him not so much as a Night Cap. I thought it was becoming a Frenchman to intimate some Distinction between the King and his Armies; but that was in Vain.

I MUST also say something to you concerning the Chapel of the \* *Holy Handkerchief*, *le Saint-tended Veil* or *Sudaire*, since it is reckon'd to be one of the Rari-  
 \* 'Tis a pre- ties of *Turin*. 'Tis a very pretty Piece of Archi-  
 tended Veil or *Sudaire*, since it is reckon'd to be one of the Rari-  
 Handkerchief, ties of *Turin*. 'Tis a very pretty Piece of Archi-  
 which was pre- tecture, by *Guarini*. Whereas the magnificent  
 sented, says tecture, by *Guarini*. Whereas the magnificent  
 that Tradi- Chapel of *St Laurence*, at *Florence*, is compos'd  
 on, to our Sa- of a great Number of different Marbles, or  
 viour, as he other Stones which are reckoned among the  
 was carrying Precious Stones of the second Order, this is all  
 the Cross, ac- of black Marble.  
 cording to

*John*, by a

Maid nam'd *Veronica*. They pretend that Jesus Christ wip'd his Face with it, and gave it back to her who had presented him with it; and that the Face of J. C. remain'd imprinted upon it with some Colour. This is the *Holy Handkerchief*: *Sudarium*. And as for *Veronica*, the Devout Virgin, 'tis a pretty diverting Stroke of Ignorance. With these two Words, *Vera Icon*, that is to say, a true Image or Representation, *Viz.* of the Face of Jesus Christ, these curious Doctors have made *Veronica*; and afterwards they took a Fancy that that *Veronica* was the Name of a Woman; of the pretended Young Woman supposed by themselves to have presented her Handkerchief to our Saviour. This *Sudarium* was carry'd from *Chambery* to *Turin*, in the Year 1532. The Chapel where it was at *Chambery* having been accidentally burnt.

† Mr *Reiskius* THIS † pretended *Sudarium* is the most impor-  
 has written a tant and valu'd Relick in *Turin*, as you may judge  
 Dissertation de by the Honour that is shown to it. But tho' it  
*Imaginibus* ought to be the only one of its Kind in the World,  
*Christi*; where according to the common Story, it has been re-  
 you may find produc'd or multiply'd in five or six several Places  
 many curious Remarks on at the least; to mention only such as I know.  
 this Relick:

He demonstrates, that neither this, nor several others, were ever heard of, till Venerable *Beda* publish'd his vain Imaginations in his Treatise *de Locis sanctis*. This Reverend *English* Priest died about the Middle of the Eighth Age.

There

There are, I think, two of 'em at *Rome*, at *St Peter's* and *St John de Lateran*; one at *Cadoin* in *Perigort*, one at *Besancon*, one at *Compiègne*, one at *Milan*, and another at *Aix la Chapelle*. I can't imagine how the Controversie between these Competitors can be decided, since they all produce Papal Bulls to confirm their Titles: However the *Sudarium* of *Cadoin* seems to have the Advantage over the rest; as being authoriz'd by fourteen Bulls, whereas that of *Turin* can only shew four.

THE following Inscription is upon one of the Gates of the Town; viz. the Gate of the *Po*.

*Ambitum Urbis*

*Ad Eridani ripas ampliorem*

CAROLUS EMANUEL II.

*Dum Vitam et Regnum clauderet,*

Inchoavit :

MARIA JOANNA BAPTISTA,

*Dum Filius Regno adolesceret,*

Auxit :

VICTOR AMEDEUS II,

*Dum Regnum iniret,*

Absolvit :

*Æterno Trium Principum Beneficio*

*Æternum Monumentum*

*Grata Civitas Posuit,*

Anno M. DC. LXXX.

See the Memoirs for the Travellers, Volume I. p. 572. concerning *Turin*.



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SEVERAL  
OBSERVATIONS  
CONCERNING  
ITALY.

SINCE we are just going to take Leave of *Italy*, I have a Mind to entertain you with some Observations which I either forgot, or had not the Opportunity to insert in my former Letters.

OUR short Stay in the Places thro' which we pass'd wou'd not suffer us to spend much Time in making Acquaintance with the People of the Country, and consequently we cou'd not be very particularly inform'd of their Customs; neither do I intend to enter on that Subject, but only to communicate some Remarks to you, without any other Order, than as they shall offer themselves to my Memory.

I SAID little or nothing of the Princes or Courts either in *Germany* or *Italy*; because I thought it not convenient to describe'em with all that Sincerity and Freedom which I must necessarily have us'd to acquaint you with their true Characters. When a Prince is the Subject of a Discourse, 'tis almost impossible to avoid Flattery and Lies; and therefore I chose rather to be silent, than to hazard the being guilty of either.  
I shall

I shall only tell you, that My Lord was every where \* receiv'd with all the Honour and Re- \* See p. 388.  
spect that are due to his personal Merit and High Birth; and these Civilities were sometimes redoubled, by reason of the Acquaintance and Friendship between some of those Sovereigns and his Grandfather the Duke of *Ormond*, and the Knowledge they had of his Father the late Earl of *Offory*, and several other Persons of that illustrious Family.

THE Duke of *Modena*, Francis II, is of great Stature, well shap'd, and resembles the Queen his Sister, tho' he is of a brown Complexion. He is Master of several Qualifications that are able at once to inspire both Love and Respect. He discours'd with My Lord above Half an Hour concerning some particular Observations we had made in our Travels; but especially concerning *England*: and honour'd me with some particular Questions, with the most ingaging Manners. He was pleas'd to speak *Italian*, and desired us to speak *French*.

I cou'd not give you an Account of those Academies of the *Virtuosi*, that are establish'd in almost all the Towns of *Italy*, because I had not Time to enquire particularly about 'em; but, if I may give Credit to the Information I receiv'd from several Persons, they are certainly very inconsiderable Societies; as I have intimated before. The affected Oddness of their Titles is very singular; they are not much unlike to the Names which the Grooms in *France* give to their Horses: I shall only mention a Dozen of 'em: (a) *Addormentati*.  
Thus the *Academists* of *Genoa* call themselves (a) (b) *Ardenti*.  
*Drowsie*; those of *Naples*; (b) *Burning*; those (c) *Immobili*.  
of *Alexandria*, (c) *Immovable*; those of *Rome*, (d) *Pantastici*  
(d) *Pantastical* or *Humorous*; those of *Viterbo*, & *Humoristi*.  
(e) *Obstinate*; those of *Siena*, (f) *Clown-Heads* or (e) *Ostinati*.  
(f) *Ittronati*.

**Block-Heads.** At *Perusa* they style themselves

- (g) *Insenfati.* (g) **Dad** ; at *Parma*, (h) **Pameless** ; at *Bologna*  
 (h) *Innomi-* (i) **Idle** ; at *Milan*, (k) **Conceal'd** ; at *Ancona* (l)  
*nati.* **Obscure or Confus'd** ; at *Mantua*, (m) **Amorous** ;  
 (i) *Otioli.* at *Rimini*, (n) **Casie or Pliable** ; and at *Macerata*,  
 (k) *Nascosti.* (o) **Chained**. I perceive I have skipp'd from  
 (l) *Caliginati.* Place to Place, without observing any Order ;  
 (m) *Invaghiati.* but that is not material.  
 (n) *Adagiati.*  
 (o) *Catenati.*

*Antonio Bruni* We were treated with a great deal of Civility  
 has laugh'd at and Kindness by the *Italians*, as far as we cou'd  
 all those Peo- judge by outward Appearances ; but, to deal  
 ple, when he plainly, their Complaisance is a Mixture of Flat-  
 nam'd him- tery and Design. We found also by Experience,  
 self, *Infastidito* that the People of this Nation are very sober.  
*Academico di* The Inns in the little Towns, especially on cer-  
*nulla Acade-* tain Roads, are very ill furnish'd with Provisi-  
*mia.* ons. The first Course, they call the *Antipasto*,  
 is a Dish of Giblets boil'd with Salt and Pepper,  
 and mix'd with Whites of Eggs. After which  
 Course, come two or three small Dishes one af-  
 ter another of different Ragou's.

Some Histori-  
 ans relate,  
 that the first  
*Buffalo's* that  
 were seen in  
*Italy*, were  
 brought thi-  
 ther *An. 595*.

BETWEEN *Rome* and *Naples* the Traveller is  
 sometimes regal'd with *Buffalo's* and *Crows* ; and  
 he's a happy Man that can meet with such Dain-  
 ties : The *Buffalo's* Flesh is black, stinking, and  
 hard ; there are none but the most beggarly *Jews*  
 at *Rome* who eat it, and the Beast must be hunt-  
 ed, otherwise 'tis impossible to chew its Flesh.

THEY have all the various Kinds of *Wine* in  
*Italy* ; but the best Sorts are least abundant. About  
*Rome* there is the Wine of *Gensano*, *Albano*, and  
*Castel Gandolfo* ; in all which Places the Soil is

\* *Lacryma de* the same. The *Greco* of *Naples*, and the \* *La-*  
*Galliti of* *cryma Christi* are strong ; but the small *Asprino bi-*  
*Mount Vesu-* *anco*, and the *Cbiarello piccante* seem'd more agree-  
*vius ; Lacryma* *Leggiero*, of *Grajano*. The *Lacryma* of *Pausilypus* is not so strong and heady  
 as that of *Vesuvius*. And besides, there are two other Sorts of excellent  
 Wine at *Naples*, the *Greco* of *Refina*, and the *Vernatico bianco*

able



able to our taste, tho' they are much less esteem'd. At *Florence* and *Montefiascone* the richest Wines are pleasant, and have no more Fire than what is convenient for ordinary *Drink*; but there is no great Quantity of 'em. The *Great Duke's* delicate *Moscadello* grows in a little Vineyard, and is consecrated to his own Use, or to be sent as Presents; but never dispers'd thro' the Country. There are also some good Sorts of Wine near *Verona*, and in the State of *Genoa*.

ABOUT *Loretto* the *Casks* are made short and broad, like a *Dutch Cheese*; but towards *Pavia* their Length amounts to seven times their Diameter.

TOWARDS *Parma* and *Placenza*, where there are excellent Pastures, they make Cheese of all their Milk. Butter is scarce in *Italy*, instead of which they use Oil in all their Ragou's and Fricasies; but tho' they draw it from their own Olive-trees, 'tis oftentimes worse than in those Countries where none of these Trees grow; for what will yield the best Price, and keep longest, is always transported.

*Leand. Alberti* says, he saw at *Parma* four Cheeses which weigh'd Five hundred Pounds each.

WE have not seen the chief Season for Fruit in this Country. At *Venice*, where we staid two Months in the Winter, we had white Grapes of *Bologna* very firm, and of a most delicious Taste. At *Naples* we eat Winter-Melons; and at *Genoa* we were entertain'd with all Sorts of small + red + Fruits, and I never saw so good and large Cherries as there. The *Riviera di Genoa* is peculiarly excellent for Fruit.

+ *Currents,*  
+ *Strawberries,*  
+ *Raspberries,*  
+ *&c.*

IT may be truly said of *Genoa*, That its \* Hills are without Wood; but all the rest of the Proverb is false, *Men without Faith, Ladies without Shame, and a Sea without Fishes*. There are both Rogues and excellent and delicious Country: But when you advance within Land, you meet with barren Mountains.

\* The *Riviera di Genoa*, towards the Sea-coast, is an excellent and de-

and

and honest Men every where ; and we found by Experience, that there are very good Fishes in the Sea of *Genoa*. I took pleasure two or three Times to go in the Morning to see the Fish-market at *Naples, Venice, Ancona, Leghorn*, and other Places ; where I observ'd several Sorts of Fishes that I had never seen in other Places. The Gulph of *Cajeta* abounds with Sturgeon, some of which are also found in the *Tiber*.

IN all our Travels thro' *Italy*, we never saw either a *Hare* or *Partridge* in the Fields ; and I might also add, that we saw as few in the Inns. 'Tis very strange, in my Opinion, that these Animals are not more plentiful, since the Country is not wholly destitute of 'em. There are large Extents of Ground in *Italy*, which are almost uninhabited, and consequently ought to abound with Game, proportionably to the like Places in the New World. And again, secondly, it might be reasonably suppos'd that the Game shou'd be more plentiful here than in other Places, because the Lords of those Grounds are never wont to reside on 'em ; and yet are no less jealous of their Rights than the Gentlemen of other Countries.

IN *England* and *France* there are many Persons of Quality who pass their Time in the Country ; but that is not the Custom in *Italy*, where all Persons of Note live in the Cities, out of which there are very few Castles or great Houses to be seen, which belong to private Persons ; or at least they are very rare, especially if we compare this Country with *France*, and with *England*.

To return to our Game ; it must be acknowledg'd, that *Quails* are not so great Rarities here as *Partridges* ; for when the Spring approaches, they come in Flocks from *Africk*, and cover the whole Country. These poor little Creatures are  
so

so tir'd with their long Voyage, that they throw themselves into Ships, and wheresoever they can find a Place to repose themselves. They may be caught in Heaps without the least Trouble ; but since they are extreemly lean those who take 'em usually feed 'em for some time before they eat 'em. I believe 'tis a Question not yet resolved, whether these Birds fly over the Sea all at one Flight ; or whether they do not sometimes swim to take Breath ? 'Tis indeed hard to conceive, that the *Quail*, which has not a strong Wing, and flies heavily, shou'd be able to continue its Flight so long. But, on the other side, I'm inclin'd to believe, that the Water would so moisten and drench its Feathers, that it cou'd never spread its Wings again. And, besides its Leanness and Weariness, the Dangers to which it exposes its self, and its Eagerness to find a Resting-place, are, in my Opinion, convincing Arguments that it flies all the way without intermission.

It is a w but one *Scorpion* in *Italy* ; and I cou'd not learn that these Animals are very mischievous in this Country. There are several Ways to guard against 'em ; but I never saw any of those hanging Beds that are usually talk'd of. The People about *Verona* make use of Iron Bedsteads, which they place at some distance from the Walls, that those Insects may neither breed in 'em, nor be able to come up on the Beds ; and the Feet of the Bedsteads are fil'd and polish'd, partly for the same Reason. If the Animal itself can be caught, and bruis'd on the Part which it stung, 'tis a certain Remedy ; and there are also Salts and Oils extracted out of it, which produce the same Effect. But after all, the stinging of *Scorpions* is not mortal in *Italy* ; and besides, such Instances happen so very rarely, that they who are desirous



desirous to travel into *Italy* ought not to be discourag'd by 'em.

The *Tarantula* had its Name from the Territory of *Tarentum*, where there is Abundance of 'em. See at the End of this present Volume, concerning this Insect. p. 598.

\* *Alex. ab Alexandr.* assures us, that he was an Eye witness of the same; and relates several curious Instances on this Occasion. *Dier. Geneal.* 1. ii. c. 17.

1 *Sam.* xvi. 23.

THERE are two Sorts of Animals to whom the *Italians* give the Name of *Tarantula*; one is a Sort of *Lizard*, whose Biting is reputed mortal; 'tis found especially about *Fondi*, *Cajeta*, and *Capoa*; but this is not that which other Nations call the *Tarantula*: The true *Tarantula* is a Spider, and lives in the Fields. There are many of 'em in *Abruzzo* and *Calabria*; and they are also found in some Parts of *Tuscany*. They that are stung by this Creature make a thousand different Gestures in a Moment; for they weep, dance, vomit, tremble, laugh, grow pale, cry, swoon away, and after few Days of Torment, expire, if they be not assisted in time: They find some Relief from Sweating and Antidotes, but Musick is the great and only Remedy. A learned Gentleman\* of unquestion'd Credit told me at *Rome*, that he had been twice a Witness both of the Disease and of the Cure: They are both attended with Circumstances that seem very strange; but the Matter of Fact is well attested and undeniable. I think I cou'd produce natural and easy Reasons to explain this Effect of Musick; but, without engaging myself in a Dissertation that wou'd carry me too far, I shall content myself with relating some other Instances of the same Kind. Every one knows the infallible Efficacy of *David's* Harp to restore *Saul* to the Use of his Reason. I remember *Lewis Guyon*, in his *Lessons*, has a Story of a Lady of his Acquaintance who liv'd a Hundred and six Years without ever using any other Remedy than Musick; for which purpose she allow'd a Salary to a certain Player on Instruments, whom she call'd her Physician. And I might add, that I was particularly

Plate 15. Vol. 2. P. 396

*Tarantula*







cularly acquainted with a Gentleman very much subject to the Gout, who infallibly receiv'd Ease, and even sometimes was wholly freed from his Pains, by a loud Noise. He us'd to make all his Servants come into his Chamber, and beat with all their force upon the Table and Floor, and the Noise they made, in conjunction with the Sound of a *Violle* was his sovereign Remedy.

*Albert Krantz* writes, that *Henry VI*, King of *Denmark*, hearing that a certain *Musician* boasted that he cou'd either vex or please those who

heard his Musick, and even lay 'em asleep, or put 'em into a Fury, was desirous to try the Experiment in his own Person; which succeeded so effectually, that the King in the height of his Fury kill'd several of his Courtiers with his Fists. *Theophrastus* and *A. Gellius* affirm, That Musick charms and asswages the Pains of the Gout.

HIGHWAY Robbers are no more dangerous in this Country, than *Scorpions* or *Tarantula's*; for there have not been any *Banditti* at *Rome* since the Pontificate of *Sixtus V*; and I think I told you, that the Marquess *del Carpio* has extirpated 'em out of *Naples*. I do not remember that ever any Person was put to Death in all the Places thro' which we travell'd, during the time we staid in 'em. There is not a City perhaps in the whole World where Executions are so rare as at *Venice*. They who are under the Patronage of a Nobleman, which is a Thing very easily obtain'd, may do what they please; only they must take care never to commit a Villany in a Publick Place, or that may make too great a Noise.

A T our Entry into most Cities \* our *Pistols* were taken from us; but we always found 'em at the other Gate at our Departure. This is a troublesome Thing; for at the End of the Voyage the Charge amounts to as much as the *Pistols* are worth. 'Tis not lawful to wear *Swords* either at *Genoa* or *Lucca*; but that Privilege is readily granted to Strangers when they desire it. The *Bayonet* is prohibited in Cities; but in the Country

\* I am since inform'd that this Custom begins to be left off.

try every one may wear what Arms he pleases ; and even they who travel on Horseback oftentimes carry *Fusees*. The *Stiletto's* of *Milan* are famous for the genteel Stab ; and they do their Work effectually.

Love and Jealousy are the two Furies that shed most Blood in *Italy*. The *Italians* are said to be jealous without any Reason ; and the least Suspicion puts 'em into a Fit of Rage.

Not only at *Venice*, as I intimated before, but every where else, the Girls are sent to Nunneries in their Infancy ; and they are usually married, or at least betroth'd, without seeing their future Husbands. The Girls of the lowest Rank are suffer'd to remain with their Parents ; and for that Reason 'tis not without much difficulty that they are able to find Yoke-fellows. I am not so well acquainted with the Customs of other Places ; but at *Rome* there are several Funds establish'd, either to marry poor Maids, or to confine 'em for ever to a Convent. These Charities are distributed with almost the same Ceremonies that are observ'd in the *Minerva* ; which I describ'd in one of my former Letters.

I OBSERV'D in the Churches at *Rome*, that in *Lent* the Women, hearing Sermons, are shut up in a Place under the Pulpit, enclos'd with an Enclosure of well-join'd Boards six Foot high.

THERE are several Trees and Plants in *Italy*, which grow neither in *England*, nor, for the most part, in *France* ; unless perhaps in the Southern Parts of it. The Palm-tree is a Stranger in *Italy*, and rarely bears Fruit there. In the Garden of Simples at *Pisa* there is a Male and Female Palm-tree planted together ; agreeably to the ancient Error of those who thought such a Marriage was necessary to make those Trees fruitful. But this is a mere Fable ; for I observ'd a *Palm-tree* alone

The greatest  
Palm-tree in  
*Rome* is in the  
Cloister of St  
*Peter ad Vin-*  
*cula*.

alone full of *Dates*, at the *Villa Madome* on *Mont-Mario* near *Rome*.

WE went to the Pope's Chapel on *Palm-Sunday*, where all the Cardinals were assembled; and he who officiated for the Pope presented a *Palm-branch* to every one of the rest; these Branches were almost five Foot long, and the Leaves were woven together into Knots of several Figures, with great Art: We saw that which was sent to the Pope: All the Prelates and other Ecclesiasticks had also Branches which were either greater or smaller, according to the Dignity of those who bore 'em. The Laicks use only *Olive-branches*.

I HAVE already told you, that we observed several Sorts of Trees commonly planted in the Ground in *Italy*, which they are forc'd to put in Pots, or Boxes, in the colder Countries; that they may carry 'em in Winter into cover'd Places, to preserve them from the Rigour of the Season. Such are the Orange-Trees and Lemon-Trees; the Pomegranate-Trees; the Olive-Trees; the Myrtles; the *Ficus Indica*; the *Caper-Trees*; and many others. They have commonly also the *Plane-Tree*, the *Cork-Tree*, the *Scarlate-Oak*, the *Jujub-Tree*, the *Carob-Tree*; *Cypress*, *Sena*, *Lentisk*, &c. The Ways are border'd in several Countries in *Italy* with white *Mulberry-Trees*, for the Nourishment of *Silk-Worms*.

In M. Baudouin's Garden at *Verona* there are *Cypress-Trees* an hundred Foot high; and two hundred Years old. The Citrons of *Florence*, called *Cedratti*, are the most excellent of all these kinds of Fruits. *Silk-Worms* were brought into *Europe* from *Japan* and *China*.

THOSE who love *Simples* will find enough to gratify their Curiosity on the *Apennine Mountains*, between *Loretto* and *Rome*, and every where in the *Alps*; but they must have more Leisure than we had.

I GATHER'D certain sorts of \* *Sponges* on the \* *Sea-side*, towards *Terracina*; of which two were in a manner rooted on very hard *Flints*, the rest lay loose on the Shore.

THESE about *Simois*.



THESE *Sponges* put me in mind of *Pumice-Stones*; and I must not forget to tell you, that I spent some Time, to no purpose, in searching for these Stones on Mount *Vesuvius*; tho' it is generally said, and even by very Learned Men, to be full of them. This is a very great Mistake. There are indeed many porous and calcin'd Stones on that Mountain, which have some resemblance with *Pumice-stones*; but the great difference is soon perceiv'd. The *Pumice-stone* is a Production of Nature: And 'tis so far from being true that they are made so by the Fire of *Vesuvius*, or any other; that such a Fire wou'd certainly destroy 'em, as it destroys all other Substances that are within its Reach. Over against the Cape of *Mycenæ*, there is a little Island where these Stones grow. When the Sea is agitated by a Storm, it loosens 'em and carries away some of 'em that are swimming; and the Wind drives ashore a great Quantity of small Pieces betwixt *Puzzoli* and *Cumæ*; especially towards *Bajæ*, where I have gather'd some that were very fine. You may then be certainly assur'd, that there are no *Pumice-stones* to be found about *Vesuvius*; and that all that you have read about it in the Books of Travellers and Naturalists, ought to be reckon'd among the grossest popular Errors.

THE Mountains of *Italy*, and particularly the *Apennine Hills*, are well stor'd with *Metals*, *Mineral Waters*, *Crystal*, *Alabaster*, a Kind of *Agate*; and several Sorts of *Marble*; but the *Marble* of the *Archipelago* has brighter Colours. The *White Marble* of *Carrara* is one of the finest Sorts in *Italy*; and a great deal of it is transported to *France*.

THE Winter has been very sharp and long, almost all the *Oranges* and *Citrons* were frozen; and the Ground under the Trees was cover'd with 'em in the above-mention'd Places, where those Fruits are most common.

Part II. to ITALY.

701

I OBSERV'D that they take a great deal of Care at *Rome* to preserve themselves from the Inconveniencies occasion'd by the Heats ; which are usually very troublesome in that Place. The great Lords have low Apartments, where the Sun never appears, which are pav'd with Marble, and furnish'd with Fountains and Water-spouts ; and besides, the Doors and Windows are so contriv'd, that they are never without a Kind of cool Breeze. The Beds are encompass'd at some distance with a Curtain of Gawze or Tiffany ; which is join'd close to the Boards of the Floor and Cieling above and below, and hinders 'em from being tormented with Gnats.

'T IS also the Custom to sleep two Hours immediately after Dinner ; but they never lie down, for they have a Sort of folding Chairs which are usually garnish'd with Leather, and have Backs that rise and fall with a Spring.

THE use of *Umbrello's* is common every where.

THE *Serain* or Evening Dew in the *Campagna di Roma* is esteem'd mortal during three or four Months in the Summer, and great Care is taken to avoid it. Travellers double their Pace to arrive at *Rome* in time, or stay at the distance of eighteen or twenty Miles from it.

I FOUND the following Verses over the Gate of a House at *Rome* ; they contain the Rules that ought to be observ'd for the Preservation of Health in that City, according to the Opinion of the Author.

*Enecat insolitos residentes pessimus Aer*

*Romanus ; solitos non bene gratus habet.*

*Sospes ut hic vivas, lux septima det \* Medicinam ; \* Mark ii. 17*

*Abfit odor fædus ; fit modicusq ; labor.*

*Pelle Famem & Frigus ; Fructus, Femurq ; relinque ;*

*Nec placeat gelido fonte levare sitim.*

Vol. II.

D d

THAT

THAT is, *The Roman Air is fatal to Strangers, and troublesome even to the Natives. If you wou'd live securely here, observe the following Rules : Take Physick the seventh Day, after your Arrival ; avoid stinking Smells ; use moderate Exercise ; fence yourself against Cold and Heat ; abstain from Fruits and Women ; and quench not your Thirst with cold Water. See Dr George Baglivi's Praxis Medica, l. 1. c. 2.*

YOU may observe by the By, that the Author chose rather to run the hazard of a false Quantity, than to lose the Jingle of his four F's. He might have said *Venerem* instead of *Femur*, the first Syllable of which is short ; *Et corpus quærens femorum, &c. Mart.*

I HAVE not given you an Account of the Antiquity of several Cities, tho' Enquiries of that Nature are sometimes curious ; but, besides that they require a great deal of Time and Labour, and have been prosecuted already by very able Pens. I find that these Controversies are very often Questions only about the Places where those Cities stood : for in many of 'em there are not the least Remainders, or any Proof of their first Foundations : They have been subject to the same Alterations which the Vessel of the *Argonauts* underwent of old. Besides, the Sight of the Places might perhaps raise a Traveller's Curiosity ; but wears off by degrees, when they are the only Objects of his Imagination.

I MUST tell you, now I think on't, that in all *Italy* we observ'd but one Wind-mill, or rather the Ruins of one at *Leghorn*.

THEY use no Tin Vessels in this Country ; and likely because of the Scarcity of that Metal. All their Vessels are made of Earth leaded, or of Earthen Ware. We have seen it made in several Places ;



Places ; but they have none that resembles *China* The *Babyloni-*  
*Porcelain* so exactly as that of *Delft*. *ans* began

WHEREAS we place the Beginning of the Na- Day at Sun-  
 tural Day immediately after *Midnight*, the *Ra-* rising, and the  
*lians* make it begin after *Sun-setting*, and their *Jews* at Sun-  
 Clocks strike always Four and twenty Hours setting, as the  
 from one *Sun-setting* to another. You may easily *Italians* do at  
 perceive that according to this Computation, the present. The  
 Hour of Noon varies daily ; for when the Sun Inhabitants of  
 sets at Four a-clock, according to our Calcula- of *Umbria*,  
 tion, they reckon One when we count Five, and with *Ptolemy*,  
 consequently the next day 'tis Noon at Twenty others in for-  
 hours. And in like manner, when the Sun sets mer Times,  
 at Eight on our Dials, 'tis One a-clock with reckon'd the  
 them, when we reckon Nine ; and 'tis just Noon Beginning of  
 at sixteen hours. Nevertheless, with respect to the Day at  
 the Artificial Day between Sun rising and Sun- Noon, and the  
 setting, they use the words *Yesterday* and *To-mor-* *Egyptians* at  
*row*, as we do. *Midnight*, as  
 we do. The  
 ancient *Ro-*  
*mani* did also

begin the Day at Midnight, but their Hours were unequal.

I CANNOT forbear acquainting you that we I have seen  
 left *Rome*, without having seen the *Pope* ; there his Successor  
 were doubtless some Reasons that would not per- INNOCENT  
 mit him to appear in Publick, and there were good Old  
 others that hinder'd us from paying him a Visit. Man.

I SHALL conclude this Letter with telling  
 you, that we bought some modern Medals at  
*Rome*, from the famous *Hameranus* ; who is repu-  
 ted to excel in that Sort of Workmanship. Of  
 all the Medals we saw of Queen *Christina*, this,  
 in my opinion, is one of the most \* heroical and \* Supposing  
 most worthy of that great Princess : Her Domi- that what she  
 nions are on the Reverse, with the whole Hernif- did was really  
 phere, and this Motto, *Ne mi bisogna, ne mi basta* ; voluntary.  
*I don't want 'em, and they are not sufficient to me.*  
*Alexander the Great* could use the last Part of this

Motto, but instead of reigning over himself, his Ambition made him desire more Worlds.

I SHALL only add an Inscription, which one of my Friends transcrib'd just now from the Pedestal of a Statue of Justice in the Convent of the Jesuits, here : at *Turin*.

*Quæ Dea ? Sacra Themis. Quæ Patria ? Regna Tonantis.*

*Qualis Origo ? Fuit Sanctus uterque Parens. Cur Frontem Facies aperit formosa severam ?*

*Nescio corrumpi, non amo Blanditias.*

*Aurium aperta tibi cur altera, & altera clausa est ?*

*Una patet Justis, altera surda Malis.*

*Cur Gladium tua Dextra gerit ? cur læva Bilancem ?*

*Ponderat hæc Causas, percutit illa Reos.*

*Cur sola incedis ? Quia copia rara Bonorum :*

*Hæc referunt paucos sæcula Fabricios.*

*Paupere cur cultu ? Semper Justissimus esse*

*Qui cupit, hic, magnas vix cumulabit opes.*

*What Goddess art thou ? I am Sacred Justice.*

*What happy Region boasts thy Presence ? Heaven.*

*Whose Offspring art thou ? I'm of holy Race.*

*What sullen Glooms hang o'er thy lovely Face ?*

*I cannot fawn nor bribe, nor will be brib'd.*

*Why hast thou one Ear shut, and t'other open ?*

*This to the Good, that to th' Unjust I turn.*

*What mean thy brandish'd Sword, and well-pois'd Balance ?*

*That strikes the Guilty, this gives righteous Judgment.*

*Why standst thou thus alone ? All Men avoid me.*

*Why in so poor a Garb ? Few Just are Rich.*

Since the Edition of these Letters, I have found this Dialogue otherwise related in the Book of Mr *J. H. Dalbuzius*, the Title of which is, *De Regum Regnorumque Mutationibus*, &c. Edimb. 1692. p. 275.

*Quæ Dea ? Justitia. At cur torvo lumine spectas ?*

*Nescia sum flecti, nec moveor pretio.*

*Unde*

Part II.      to I T A L Y.

405

Unde Genus ? *Cælo.* Qui te genuere Parentes ?  
*Mi Modus est Genitor, clara Fides Genitrix.*  
 Aurium aperta tibi cur altera, & altera clausa est ?  
*Una patet Justis ; altera surda Malis.*  
 Cur Gladium tua Dextra gerit ? cur Læva Bilancem ?  
*Ponderat hæc Causas ; percutit illa Reos.*  
 Cur sola incedis ? *Quia copia rara Bonorum est :*  
*Hæc referunt paucos sæcula Fabritios.*  
 Paupere cur cultu ? *Semper justissimus esse*  
*Qui cupit, immensas nemo parabit opes.*

JUST as I was going to seal my Letter, I heard a great Noise in the House, occasion'd by the Rejoicing of the People upon the Advice of the Birth of a Prince of *Wales*. There is a Courier come to this Court with that happy News, and there is nothing to be heard but Acclamations of Joy. That precious Infant being a Present from Heaven, and a free Gift of the Holy Virgin of *Loretto*, from whom the King and the Queen had begg'd a Son with great Zeal and Devotion, there was no great Reason to fear that she wou'd put 'em off with a Girl ; especially since the *Jesuits*, who are the principal Favourites of that Queen of Paradise, had very earnestly interceded in their behalf. The important Blessing was expected with so much Confidence here, that several Persons, during the Queen's being with Child, offer'd to lay Ten, Twenty, and Thirty to one, that Her Majesty wou'd be brought to Bed of a Son : as there were some whose Faith was so weak as to doubt of it, many Wagers were actually laid. You may easily imagine, that the Courier was very welcome to the Winners. I am,

S I R,

Turin, June 29.  
 1688.

Your, &c.

D d 3

LETTER



## L E T T E R XXXVII.

S I R,

*Veillana, or  
Avillana.  
S U S A.*

*Novalesa.  
Mount Cenis.*

WE lay at *Veillana* the first Night after our Departure from *Turin*. Next Morning we pass'd by the Gate of *Susa*, a little City, seated among the Mountains almost on every Side, and din'd at *Novalesa*, at the Foot of *Mount Cenis*.

THIS is one of the highest Mountains of the *Alps*, over which there is a Passage; but you must not conclude from thence, that it is another *Caucasus* or *Tenerif*; neither must you fancy it to be a single Hill, over the Top of which lies the Way. For when a Traveller comes to the highest Part of the Passage, he finds himself in a Plain, or a new Valley, with respect to the lofty Mountains that surround it.

Near this Place, you leave on the Right-hand, the high Mountain of *Rochemelon*. *Villamont* writes in his Travels, that he ascended it; and the Description he gives of it is at once terrible and pleasant.

AT *Novalesa* we took Mules to ascend the Hill. The way is broad enough, and free from Precipices; but uneven, and full of Stones. On the highest accessible Part of it there is a Cross that divides *Piedmont* from *Savoy*, and consequently is one of the Boundaries of *Italy*. In the Middle of the Plain there is a Lake of so great a Depth, that if we may believe the common Report, its Bottom cou'd never be reach'd by sounding; it is a large Mile in compass, and sends forth a great Brook, which falls into the little *Doire* near *Susa*. He says, there are some Places where they were forc'd to tie a Sort of Iron Hooks to their Feet and Hands, that they might be able to climb with less trouble. There is a Chapel on the Top, from whence one may discover a vast Extent of the *Alps*.

THE

THE SNOW was almost all melted on the Hill; 'tis true, the highest Tops of the Mountain on both Sides were cover'd with it, but there were only some Heaps left here and there in the Passage. The tumbling of the Snow makes the Passage dangerous in some Places, and in some Seasons of the Year; otherwise there is no Danger at all in it.

THE Side of the Hill towards Savoy is much rougher than the other, and Travellers are usually carried this Part of the Way by Men, tho' they might pass it on Horseback, as *Charlemain's* Army did heretofore. They made us sit down in ordinary Chairs, to which they had fastned Arms like the Shafts of a Litter. We were each of us attended by four Men, two who bore the Chair, and two more to relieve their Fellows.

In Winter they cause themselves to be drawn in a Sort of Sleds. Those who draw 'em are call'd *Mar-rons*.

AT the Foot of the Hill we pass'd the little River *Arche*, on a Bridge of Wood, to the Village of *Lasneburg*.

I HAVE almost nothing to relate concerning *Savoy*. The Country is generally mountainous, and we found hardly any thing remarkable in that Part of it thro' which we pass'd.

CHAMBERY, the Metropolis of the Duchy, formerly the Residence of the Dukes, and now the Seat of a Parliament, is a very small and unfortified City, seated at the Foot of the Mountains, where the *Lessa* and *Orbana* meet, neither of which are navigable. We were told, that its Inhabitants are very civil, and the Ladies handsome. They have fine pure Waters.

CHAMBERY.  
Cumeriacum.  
Camberium.

ST *John de Maurienne* is situated in a pleasant Valley of the same Name. We pass'd by within two hundred Paces of the Town without entering into it, being credibly inform'd that it was not worth the while to go out of our Way to see it.

S. JOHN de MAURIENNE.

MONTMELIAN.

There is a very deep Well dug in the Rock.

AIX.

Augusta Allobrogum.

NEITHER did we stop at *Montmelian*, which is a little Town on the right Bank of the *Isera*, defended by a Citadel, whose principal Strength consists in its Situation.

AIX is much frequented by reason of its Baths. I know not whether you have observ'd that the French Name of those Towns that are call'd *Aix* is deriv'd sometimes from *Aqua*, and sometimes from *Augusta*: *Aquæ Sextiæ*, *Aix* in Province; *Aquisgranum*, *Aix la Chapelle*; *Augusta Alorum*, *Aix* or *Auchs* in *Armagnac*.

ABOUT *Annecy* we found the whole Country in a general Consternation for fear of the *Vaudois*; there was a Report, That above two Thousand of these poor Exiles were enter'd into *Savoy*, towards *Evian*, and had already burnt five or six Villages: but there was not the least Ground for such an Alarm.

THE Duchy of *Savoy* is separated from the Territory of *Geneva* by the River *Arve*, over which there is a Wooden-Bridge, half a Mile from the Gates of *Geneva*. It was formerly a great deal nearer, but as it is subject to very \* great

\* The Overflowing of the *Arve* was so great in the Year 1651, that the Quantity and Rapidity of the Water that entred into the *Rhone* stopped the Course of it, and even made it run back to the Entrance of the Lake.

† They turn'd also the *Thames*, notwithstanding its Flux and Reflux, and the abundance of Waters of this River, when they Built that famous and only Bridge of *London*. The New Canal began at *Battersea*, and enter'd the *Thames* at *Deptford*. *Stow*.

THAT great Torrent, always brings some Gold-dust along with it, but it happens very rarely that a Man is able to refine so much of it in a Day, as he might earn at some other Work; and therefore this Gold is neglected by Avarice



it self. It is also the same with the Gold of the Rhine, of the Aax, which runs by Berne, and of the greatest Part of the Rivers that fall from the Mountains, as Arve does.

I WILL neither undertake to send you an Account of the Antiquity, Government, or History of the Ancient and \* Imperial City of Geneva; nor to make an exact Description of its present State. I shall content my self with giving you a general Idea of that Place; to which I shall add some particular Observations, having been some few Years ago, as *hujus Academiae Alumnus*, very well acquainted with it.

GENEVA.

Geneva,

Gebanna, Ge-

benna.

Formerly an

Imperial City

and a Bishop-

rick,

THE *La Boulaye le**Goux* says in

the Relation he has publish'd of his Travels, that the Word Geneva is form'd from *Gex la neuve*, because this City is newly built in the Country of *Gex*. This happy Etymologist has also written, so well he is inform'd of Things, *que C'est par politique, et non par charité*, that the Preachers pray for the French King at Geneva. Other very able Men, like this Author, and who do not deserve to be nam'd, have written that Geneva is in Savoy.

\* This City and Bishoprick of Geneva, is often call'd a Noble Member of the Empire, in the Letters and the Diploma's of the Emperors. I shall content myself with putting here one of those Pieces; and I shall do it so much the more willingly, as it is a very agreeable Complement of Charles V. to the Seignior of Geneva.

*Honorabilibus nostris & sacri Imperii Fidelibus,  
Dilectis, Nobilibus Syndicis & Consiliariis  
Civitatis nostræ IMPERIALIS Gebennensis.*

CAROLUS, Divinâ favente Clementiâ, Electus Romanorum Imperator semper Augustus, &c. Honorabiles, Fideles, & Dilecti; Placuit Deo Opt. Max. qui, suâ gratuitâ benignitate, magna nobis Munera nunquam non elargitur, hunc nobis diem duplici nomine bilarem felicemque præstare, servatâ ab angustiis partus Serenissimâ Imperatrice Coniuge nostrâ; novoque nobis præstito Successore: Hodie enim, quod faustum felixque sit Filium, Philip. nobis in lucem emisit. Quod cum exploratum habeamus quam jucundissimum vobis futurum sit, vos minimè latere volumus. Quo nobiscum hoc gratissimum Dei donum gratulemini, ut hunc partum quam felicissimum esse velit toti Reipublicæ Christianæ.

*Datum in oppido Nostro Vallisaleti, die 20 Mensis Maij:*

*Anno Domini M. D. XXVII.*

*Mandato Cæsareæ & Cathol. Majestatis,*

*Alfonsus Valesius.*

THE

THE *Rhone*, at its coming out of the Lake, divides its self into two Branches of almost equal Breadth; and by rejoining 'em soon after, forms a little Island in the Town. On the right Bank of the right Chanel, the Ground is low and almost even; but on the other Side at the left of the Island, it rises very sensibly and forms an Hillock, upon the Top of which is the Cathedral Church. The whole, without any \* Suburbs, is encompassed with pretty good Fortifications generally garnish'd with Free-Stone, and fenced with Pallisadoes; so that if this Place is not defended by such Ramparts as those of *Namur* and *Luxembourg*, its Inhabitants can however sleep in Peace between their Bulwarks, without Fear of a Surprise: And in case of an open Attack, which they need not much fear, their † Garrison, their Artillery, their Zeal, and their || Courage, and all that seconded by the ready and assured Assistance of the \* Confederate *Swiss*, and of † *France*

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\* They demolish'd the Suburbs of *Rive*, *S. Victor*, *S. Le-ger*, and the *Corratèrie*, four great Suburbs, immediately after the Establishment of the Reformation, the better to fortify the City; which was then expos'd to Enemies highly exasperated.

† Nine Companies of seventy Men each, and born Subjects to the State. They wear uniform Habits. When they think, at *Geneva*, they have an Occasion of a Re-inforcement, those of *Berne* send it upon the first Notice.

|| I should be afraid of shocking, as it were, the Modesty of the Good and Brave *Genevois*, if I should say with the great Monsieur d'*Aubigné*, who knew them very well, That they are the most resolute Soldiers in Christendom; Hist. Univ. To. 3. de la Prem. Edit. pa. 417, 202, 203. but it would be easy for me to prove that their small Armies have often signaliz'd themselves by great Exploits.

\* The ancient Alliance and Combourgeoisie, that was made for a Time with those of *Berne*, in the Year 1526, and 1536, was solemnly declar'd perpetual the First of *January*, 1558.  
And

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† *France* it self, always very generous to, and never jealous at all of this State, would deliver them without doubt from their Enemies. Let us Remark by the By, that by the Manner in which some Writers have express'd themselves, one would be inclin'd to believe that *Messieurs de Geneve* shou'd be protected by *France*, chiefly as owing it some Sort of Homage, or on Condition of some Dependency; yet we must not take the Thing so, this Republick being absolutely Free and Sovereign: especially since the Changes that happen'd in the Affairs of Religion, have in some manner, or indeed entirely freed it from its ancient Submission to the Empire; to the Head of which, both it and its Bishop on certain Occasions, pay'd an Allegiance.

THEY have pretty good Store of \* Cannon, and a well-furnish'd Arsenal, where they preserve the famous *Ladders* that were made use of to make 'em take Notice there, of some Pieces of Cannon, with several Colours and Standards, which bear the Arms of their Enemies.

\* Those that shew Strangers the Arsenal, never fail to

And a like Alliance was concluded with the Canton of *Zurick* the 18th of *October* 1584; as is to be seen by the following Inscription, which was set up at that Time in *Geneva*, in the Town-House.

D. O. M. S. Anno à verâ Religione Divinitus cum veteri Libertate restitutâ I Quasi novo Jubilæo ineunte, plurimis vitatis Domi & foris Insidiis, & superatis Tempestatibus; Quod Helvetiorum primarii Tigurini, Bernatū Exemplo, æquo jure in Societatem perpetuam nobiscum venerint, & prius vinculum novo adstrinxerint, S. P. Q. G. quod felix esse velit, D. O. M. tanti Beneficii Monumentum consecrarunt. Anno Temporis Ultimi. M. IQ. XXCIV.

† One might produce several Treaties of Alliance between the King of *France* and the Seigniorie of *Geneva*. Henry IV granted them at two different Times, Letters of Naturalization, on Condition of a Return; One dated *January* 1596, at *Falenbray*: the other in *June* 1608, at *Paris*.

by



\* The <sup>22</sup>/<sub>12</sub> Decemb. 1602; the longest Night in the Year: See an Abstract of this History at the End of this Volume, p. 652.

† I have read in some *Holland-Gazette*, that in the Year 1706, the Syndics and Councils of Geneva celebrated the Feast of the *Escalade* after a very solemn Manner in the fine Hall of their Town-House, which they had lately repair'd and enlarg'd. But I believe that *Gazette Maker* was not well inform'd; and I had rather to rely upon what a Friend of mine wrote me from *Geneva*, a few Days after that Feast was solemnized: and who assured me that Publick Rejoycing was made the Second of *December*, and not the Twelfth, as it is mention'd in the Inscription, which is set up in the same Room where the Feast was kept, or perhaps in some other of the same House. DUCENTI, the Council of Two Hundred. REIP. GENEVENSIS Viri Primarii, solenne Convivium in unanimis ad publica Commoda Consensus Symbolum, auspicio celebrant II Dec. M. DCC. VI. There is no Mention of the *Escalade* in this Memorial. They also struck a Medal two Inches Diameter, or something more, upon this Account. On one Side there is an Hive, about which Abundance of Bees swarm with this Motto out of *Virgil* very well apply'd, Mens omnibus una est; and on the Reverse, a great Number of Men sitting round a Table cover'd with all Sorts of Meat, with these Words, the Design of which I own I do not understand very well, Ducentos unit unus.

*Sus! qu'on chante, Genevois,*

*D'une voix*

*Cette heureuse Deliverance, &c.*

THE Republick of *Geneva* has three or four small Frigats with Sails and Oars, which they have often bravely made use of in military Expeditions; and which have also serv'd them for

for a *Gallant* Use several Times; when they have had an Occasion to entertain some Princes, or other Persons of great Distinction, upon their fine Lake. The Duke of *Savoy*, and the Canton of *Berne*, have also some such little Galleys. I say upon their Lake; for if Mr *Spon* is to be hear-ken'd to, when he transcribes and explains a certain ancient Inscription, of which we shall speak in another Place; the Lake was formerly given as a pure Gift to the Colony of *Geneva*: Not directly indeed by the Senate of *Rome*, but by an Intendant or great Officer of the Army, who was also a Magistrate, and had Right to make such a Present as would cost no Body any Thing.

THE Account given by some ancient Authors, as *Pliny*, *Pomponius Mela*, *Ammianus Marcellinus*, *Polybius*, and some others, that the *Rhone* passes thro' the Lake, without mingling with its Water, is not only fabulous, but absurd, and even IMPOSSIBLE, considering the Length and crooked Figure of the Lake; without mentioning other Circumstances. And therefore, there is Reason to wonder that the *Academicians* of *London* have register'd and publish'd, as not improbable, the Relation that has been sent 'em of this pretended Fact. It will be permitted me to say here, defending my self, that one ought not to doubt, that what is contrary to the *Laws of Nature*, and *Rules of Motion*, in good Philosophy, is physically and absolutely impossible. More another Time.

believe with the latter, that tho' the *Rhone* entering the Lake loses its Violence, yet does it still keep some sensible Motion in some Places, and every where observable; and that no Trouts are taken any where in this Lake, but in this Current of the *Rhone*. It will not be difficult, on another Occasion, to demonstrate that the Thing affirmed in this Relation is necessarily False: But this Discussion would take up too much Room here. See the Abstract of the Philosophical Transactions, Tom. 2. pag. 318.

The Pound of  
*Geneva* con-  
tains eighteen  
Ounces.

\* At the other  
Extremity of  
the Lake to-  
wards the  
Town called  
*la Ville-neuve*,  
there is a  
Place where  
some Reeds  
and Flags  
grow; and I  
am informed,  
that they find  
some Carps in  
that Place on-  
ly.

† There are  
none in the  
other Lakes of  
*Switzerland*.

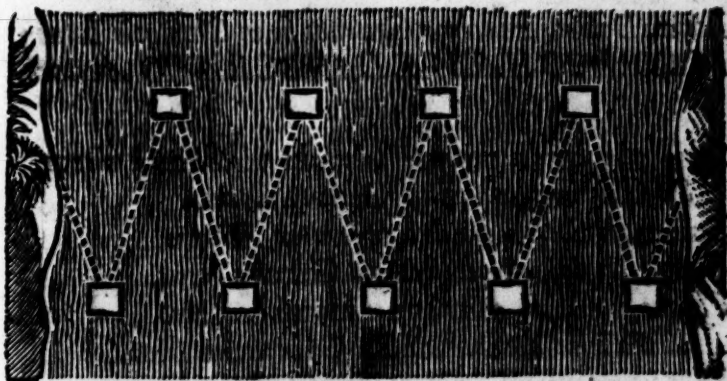
‖ They are  
known by  
that Name,  
when they are  
about the  
Length of a  
Fin.

THE Water of this Lake is extremely pure and limpid; it affords several Kinds of excellent Fishes, but its Trouts are most famous. I have seen several of them that weighed Fifty Pounds each, and I know there have been some found bigger than these by a Third Part. These Fishes are seldom found so big in other Places; but this is not a Thing without Example, as some imagine. In one of the Halls of the Arsenal at *Munick*, I saw a Figure of a Trout that was taken out of a little Lake in that Country, and weighed Seventy three Pounds. The other good Fishes that are found in the Lake of *Geneva*, are the Perch, \* Carp, Tench, Pike, the Ombre, *Omble-Chevalier*, *Dormille*, *Gravanche*, *Chavenne*, and *Moutelle*. It may be look'd upon as a Kind of Singularity, that it produces no Eels. They say, that 'tis but a little while since the *Moutelle* appeared in the Lake: And 'tis thought they came thither by some subterraneous Canal from the † Lake of *Yverdan*. The Addition of this new Species of Fish is rather a Misfortune than an Advantage; for 'tis more ravenous than the Pike. There are prodigious Fries of young Fish, call'd ‖ *Mille Canton*, which swim about in innumerable Multitudes, and usually serve to furnish the Table with one of the most esteem'd Dishes. Care is taken to prohibit the Consumption of them, that the Breed may not be too much diminish'd; but People do not much observe this Prohibition. 'Tis remarkable, that the several Kinds of Fish do not mingle together: The Shoals that appear are always of one Sort.

PERHAPS an Account of the most usual Way of catching Trouts at *Geneva* will not be unpleasant to you. At certain Times of the Year that Fish descends from the Lake to the *Rhone*, and at other Times returns back to the Lake: Now,  
to



to take Advantage of these Goings and Comings, which constantly happen at the usual Times, they have planted Piles cross the River where it comes out of the Lake, at such a Distance, that the great Fishes, whether ascending or descending, cannot pass thro' them, unless at the open Places which are the Mouths of great Wheels of Wire, where they come in, and from whence they cannot get out. This Fishery is lett out to Farmers by the State, and makes a Part of its Revenue. The Piles are thus disposed :



THEY kill great Store of Fowls on the Lake in the Winter. It was frozen in the Year 1572. Sometimes it rages like a little Sea.

GENEVA is neither large nor very fine ; yet it may be justly called a very lovely Place. 'Tis impossible for a Stranger that has staid some Time in it, to leave it without Reluctancy. It has the Advantage of very pleasant and different Walks, not only about the Town, but in the \* Town it self. There are certain Families \* The Treille, of Distinction, which are as it were so ma- the Ramparts, ny Rendezvouses ; something like the Societies at the Corrate- the Hague, where choice Persons, Men of Square, near Learning, Travellers, and Ladies, &c. resort. the Pont du Rhone. Generally speaking, those of the Inhabitants that

that have had any good Education, are extremely Civil.

THEY boast at *Geneva*, and not without Reason, of an Elogy that a Prince of *Hesse*, who had a great Affection for this City, made on it in Latin Verses: And I believe I have seen them printed somewhere; but those that published them, had not a good Copy; I will then insert them here, according to the Original, that nothing may be taken from the Design of the Author, nor from the Honour he did to *Geneva*.

*Bonæ, Doctæ, Pulchræ Genevensium Civitatis Laus;*  
MAURITIO HASSIÆ LANDGRAVIO Auctore.

*Qui, pia corda gerens, sobriam vis ducere vitam;*  
*Sit tibi perpetuò casta Geneva domus.*

*Doctorum Socius traducere leniter Ævum*

*Qui cupis, esto tibi clara Geneva locus.*

*Vivere si vitam quæras utramque beatam,*

*Te rectum doceat Sancta Geneva modum.*

*Hic, vitæ invenies quicquid conducit utrique:*

*Hic Cælestia sunt munera; Ruris opes.*

*Hic Virtus; Pietas; Et qualibet arte periti*

*Cives: Hic Aër purus, Et Unda levis.*

*Hic lautæque Dapes; atque inclyta \* Servaniani*

*Pocula; læta Seges; Agmina muta Lacûs.*

\* Or *Cervaniani*. Il est bon!

THE greatest Part of their Houses, especially those that have been built † these twenty or thirty Years, are of Free-stone. They have two Sorts of Stone, one hard and white, which they call *Roche*, and which is hardly ever used but in Foundations; the other pretty soft, and of a greyish Colour, which is called *Molasse*. The latter Sort is commonly taken out of the Quarries

† This present Letter was written 1688. See the Postscript.

## Part II. to ITALY. GENEVA.

Quarries that appear in the Lake, when the Waters are low in the || Winter.

'Tis a Fact singular and curious enough to be observed, that before the Reformation, the City of *Geneva* accompanied their Arms with this Device or Motto, POST TENEBRAS SPERO LUCEM: I expect or hope for Light after Darkness. As if they had foreseen by a Sort of secret Impulse that a Time of Knowledge and Truth should at last succeed their Superstitions, and Ignorance; of which they seemed conscious. And indeed, as soon as Providence had dissipated the thickest Clouds which diffused so black an Obscurity over the Religion of this Republick, she failed not to change her Language, and to say, POST TENEBRAS LUX: Light has succeeded Darkness, Eph. v. 3. Rom. xi. 13. Some manuscript Annals which were communicated to me, import, that the 24th of November M.D.XXXV. they coined some Money at *Geneva*, on which was engraven the last Device instead of the former; tho' several Practices of the *Papi-culture*, as some expressed themselves at that Time, were still remaining: For Popery was not absolutely forbidden and abolished in the City and out of it, with some Punishment against the Rebellious Miscreants, till the Middle of the Year 1536. The Annals say also that the Name of *JESUS*, which

|| The Water of the Lake rises only in the Summer, when the Snow melts upon the neighbouring Mountains.

they abridge thus  was joined with

the Coat of Arms, upon the City-Gates, in the Year 1542, by Order of the Council. Before the Reformation they made at *Geneva*, the same Use, or pretty near it, of those Characters, except putting a Cross upon the



H, as the *Jesuits* do now **IHS**, instead of a Mark of Abbreviation upon the whole,

**IHS**

I WILL take notice here, since an Opportunity offers it self, that the *Latin* Letter S, has insensibly taken the Place of the *Greek*  $\Sigma$   $\Sigma$   $\Sigma$  [ $\Sigma$  or C] in this Word, by the Inadvertency of those who have not observed that the Figure H, in this Word, is an H, ( a *Greek*  $\eta$   $\eta$   $\eta$  ) and not a *Latin* H. The Ecclesiastical Company of *Geneva*, who have for their Seal the Name of *JESUS* in the Middle of a Sun, fell into this Mistake, when they put there an S instead of a  $\Sigma$ . For it should be in vain for them, would they say with several mis-informed Persons, that the ancient Use of these three Letters put together, is to signify *IESUS HOMINUM SALVATOR*; They never were used but for the Name of

*JESUS*: And we also see this **IHS** with a  $\Sigma$ ,

in several Books printed at *Geneva* it self: I have an ancient List of the Council of the Two-Hundred, and an old Edition of their Sumptuary Laws, with the  $\Sigma$ . 'Tis a very common Thing at *London*, to write the Name of GOD, in *Hebrew*, *Greek*, *Latin* and *English*, in the Churches, above the Communion-Table, which is also called the Altar: And I could have set down several of these Churches, where by a like Inadvertency, the Word  $\Theta$ EOS is written with an S, instead of  $\Theta$ EO $\Sigma$ , or  $\Theta$ EOC; A Mistake which indeed appears pretty often upon the Antique Monuments

**Just in the  
Middle of the  
great Win-  
dow.**

W.C.

**JESUS** is never written in Ancient *Greek* Manuscripts but with an I and a C, after this

 $\tilde{r}c$  ;

\* We are chiefly speaking here of certain Controversies that disturbed the Academy at that Time, and

E c 2

## Quarrels

\* One gropes with his Reason; he does the best he can with the Light he has; with his Conjectures and Probabilities. The other gropes like a blind Man, having imposed on himself the hard Necessity of being in spite of all the World a Follower of *Aristotle*. I was informed in 1712, that the first of these two Philosophers, who had taught formerly those Things with a general Applause, is at last become a true Philosopher, in beholding them

Quarrels of the \* two Professors in Philosophy did not very plainly shew us, that the Word Philosophy, as well as that of *Orthodoxy*, and many others, is an obscure and equivocal Term. Truly, the Discord that divides the Divines, is not without a certain Use, since it is proper to undeceive simple People, and to make them easily understand that those who undertake to teach and conduct others, have often Need to be taught and conducted themselves: From whence it very naturally follows, that we must take Care not to hearken to them as Oracles; but that on the contrary we should † reprove them charitably and carefully, when they have Occasion of that Assistance, as it too often happens. The Divines, so vulgarly called, busy themselves with a Sort of strange Zeal, in endeavouring to sound the Depths of God, whose Judgments are incomprehensible, and Ways impossible to be found out; presuming, as the Apostle says, to become more wise than they ought to be. And those who take the Name of Philosophers, fall into the like Mistake, when they inconsiderately lose their Time in striving to unfold the Mysteries of Nature, whose secret Springs, or first Movers, as one may say, are without doubt imperceptible and impenetrable.

with quite other Eyes, and making a great deal better Use of his good Understanding, in spite of || *Epicurus*. *Florent Civitates cum Philosophi imperant, aut Imperatores philosophantur.*

† *Epicurus*, say they, was not willing that a Wise-man should concern himself with the Government of the Republick: But who should then? Fools? At present this Philosopher is the first Syndick.

‡ Those among Men, that without any Calling, or immediate Commission from God; without any particular Gift of Inspiration or Revelation, go about by themselves, to communicate their Thoughts to other Men, whether by preaching or otherwise; if those Men are reasonable, if they are without Prejudice, they ought to acknowledge, that there is nothing extraordinary in them: They ought always to remember, that those to whom they speak may have as much, or perhaps more Knowledge than themselves; and consequently, those Teachers ought willingly to hearken to those who will give them Instruction reciprocally.



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THE Ecclesiasticks of *Geneva* are so much the more to be commended for their good Intentions, and at the same Time the more to be pitied, because they labour very hard for a little Matter: They receive but small Salaries, and however, they preach incessantly: 'Tis a Circulation of *Presches*, or Sermons, that is never ended; and even of Sermons repeated by Heart: which every where else, but in *England*, to observe it by the By, is a Particularity essential to that \* *Publick Spectacle*; tho' this Practice draws \* The extra- along with it no less than Eight or Nine great ordinary Mi- Inconveniencies. When *Farel* and *Calvin* preach'd nisters imme- to the *Gentiles* of their Times, these Discourses, diately sent, besides filling up the Vacancy occasioned by the, formerly cen- sured the o- Want of Masses, were of some Use; because thers for Pro- faning the they were new Things, commonly true, and rea- Sanctuaries of sonable. And besides, the making of Sermons God; for ma- was not difficult at that Time; because they king the Tem- were nothing but extemporary Pieces, whose ple of *Jerusa-* Circumstances pleased the People enough, with- lem a Recep- out Ornaments of Language, and other Embel- tacle of Un- lishments of Declamation. clean Spirits, and a Den of Thieves; for

converting the sacred Pulpits into Theatres of Declaimers and Scoffers, sometimes to corrupt the People, and sometimes to gain themselves Applause, by Discourses proper to divert the Hearers: And all, only with a Design to get Money and Power. *Jesus Christ* often reproached the same in the false Pastors and Teachers of his Time; and every good Man ought to oppose now with all his Strength, such great Disorders reigning more than ever.

THE late Revolution in *France* has been prejudicial to *Geneva*, in lessening the Number of young Gentlemen of the Protestant Religion, who came from that Country, to perform their Studies in this Academy. But to recompense that Loss, those of *Geneva* have taken Care to draw other Strangers thither, by establishing Masters of all Exercises that young Gentlemen

are used to perform. There are many of the Protestant Countries, as, *Germany, Swedeland, Denmark, &c.* who for Religion's Sake chuse rather to go to *Geneva*, where they may speak

\* The Savoy-<sup>\*</sup> French, than to *France*.

ard Language

is commonly spoken here; but all that are above the Rank of common People, speak *French* also; and as good as any that is used in most Provinces of *France*. If any Credit may be given to the little Book called *Scaligerana*, the *Savoyard* Language was used in all the Councils of *Jos. Scaliger's* Time; and it was prohibited to speak any other in the Courts.

THO' their Purity of Manners is not perhaps so perfectly agreeable to that of their Moral Doctrine at *Geneva*, as it should be; yet, I may say in doing Justice, that if we compare this Place not only to some abominable Towns we have seen not long since, but to many others, this will appear much more sober and modest.

I HAVE heard an hundred Times at *Geneva*, that in the Time of the Reformation they punished † Adultery there, with Hanging and Drowning, as they still do in some Parts of *Switzerland*; and I should never have doubted of it, had I not found that *Beza* positively assures us of the contrary. There never was, says he, a well governed Republick in which Adultery was not thought to deserve Death; however, it was never known that a Simple Adultery was punished in the City of *Geneva*, with a Capital Punishment. *Hist. de la Vie de Calvin.*

† Athenienses depilabant Nates cinere calido; & raphanos prægrandes in podicem immittebant, quam poenam vocabant παρασίλων. καὶ ῥαφανίσκων; yet in the Tax of the Roman

Chancery,

this Sin is looked upon but as a Trifle, in Comparison of striking a Monk, or a Livery-Man of the Pope. *Pancirol. Tit. 2. de Porcellanis.*

|| Since the Edition of these Letters,

THE Publick || Library is at the College: It consists of about three thousand Volumes. There they have made new Regulations in order to augment and maintain this Library: It was made Publick on the 14th of *August* 1703, and since that Time, it has been opened every *Tuesday*.

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is no established Fund, either for augmenting the Number of the Books, or maintaining a Library-keeper: And this, doubtless, is the Reason why the Library is not kept in very good Order, nor opened at appointed Times, as it ought to be, that it may be really a *Publick Library*.

THEY made me take Notice of a *Manuscript Bible*, of S. *Jerom's* Translation, which is reputed to be Eight hundred Years old. After Pope *Gregory the Great* had approved this *Version*, and even preferred it before the old *Vulgate Italic*; and especially, after it was revised by *Charles the Great*, Two hundred Years after; there were many Copies of it taken in all Places. I know there is a considerable Number still remaining of those that were written in the Ninth Age, and I have seen some of them. But tho' I have bestowed a great Deal of Time in all these Kinds of Searches, I will make no Scruple to tell you freely, that I would not undertake to speak of those Things with any Certainty: And, to say more, I will add with Liberty, that it is what no Body can do; persisting here in the Opinion I have already given you on the same Subject. Tho' the Rules and Instructions that have been proposed by *Cassiodorus*, for distinguishing the best manuscript Copies of this Version of the Bible, are not unknown to me; yet I have been convinced that those Rules are of a very short and incomplete Use, if one has not Recourse to some other Method; which is the Examining and Comparing several Manuscripts, to form some Judgment by the Variation or Resemblance between the Articles, Sections, Divisions or Chapters, Prefaces, Summaries, Pointing, Characters, Ornaments, Order or Disposition of the Books.



IT is certain that St *Jerom's* Translation has been much altered: Several Additions have been made to it, and several of those who have taken Copies of it, have disfigured instead of embellishing it, by adding to it several pretended Ornaments which they have invented, and which are not according to the common Use of the Time of the first Copies. Therefore, without venturing to give a positive Judgment concerning this Manuscript, I will only tell you, that I find several Things in it agreeing with the Copies that were written soon after the Time of *Charlemagne*: But not to be quite dry upon the Article of this Book, I will communicate to you a Singularity they made me take Notice of in it.

THE Title of the first Epistle of St *John* runs thus, *JOANNIS EPISTOLA AD SPARTOS*. If I had known this at the Beginning of my Travels, 'tis probable that the other Manuscripts I have seen without taking particular Notice of this Place, might have furnished me with some Light for explaining this Passage. But since I have lost these Opportunities, I must give you my Thoughts of that *SPARTOS* rather as an Historian than a Critick. 'Tis known that St *John* governed the Church of *Ephesus* for some Time; and consequently, 'tis more than probable that he was acquainted with the State of the other Churches of *Greece*. Now supposing that in those Days there was a Church at \**Sparta*, which, can neither be positively affirmed nor denied; 'tis plain, that he might have written to that Church, as St *Paul* wrote to the Churches of *Corinth*, *Ephesus*, *Philippi*, &c. But the Probability of this Conjecture seems to vanish, when we consider, that 'twou'd imply a Sort of Contradiction to call this Epistle of St *John*, *Catholic*

*Lacedæmon.*

or

or *General*, as'tis always styl'd in the Title, if it was only directed to a particular Church. For the Epistles to the *Romans*, *Corinthians*, *Timothy*, *Titus*, &c. Neither are nor can be call'd *Catholick*; since they were directed to particular Persons or Churches. If it be objected, That this Epistle might be term'd *Catholick*, tho' it was directed to a particular Church, because it was perhaps sent about as a *Circular Letter*, and read in several other Churches; like the Epistle of S. *Paul* to the *Colossians*, and his First Epistle to the *Thessalonians*. I answer, first, That we do not find that S. *John* gave any Order to read his Epistle in the Churches near that to which he wrote; whereas there is an express Order for that purpose at the End of the above-mention'd Epistles. And, in the second Place, tho', according to this Supposition, S. *John's* Epistle shou'd be look'd upon as a *Circular Letter*, it wou'd by no means follow, that it cou'd be properly call'd *Catholick*, since the two said Epistles of S. *Paul* were never call'd by that Name.

MR C. *Patin*, of whom I have already given you some Account, makes mention of this *Manuscript*, in the short Account he has publish'd of his Travels: But he speaks very slightly of it; only repeating what \* Mr *Sartoris* told him in \* A learned few Words. 'Tis presum'd, continues he, that the Minister, who Transcriber might write SPARTOS for Sparfos, was at that time Library-keeper. as S. Peter directed his First Epistle to those who were dispers'd in Pontus, Galatia, Cappadocia, &c. or I embrace for Parthos, because S. Augustin mentions an Epistle with Pleasure of S. John to the Parthians. I can perceive no the Opportunity of adding here, that his first Conjecture; for not only the First Epistle eldest Son, my honoured

Friend and School-Fellow, has follow'd the Steps of his worthy Father; and has gotten a great and general Esteem by his true Merit.

of

of S. *Peter*, but that of S. *James*, is directed to the *Jews* that were dispers'd thro' several Parts of the World. And this Epistle of S. *John*, being of the Number of those that were call'd *Catholick* or *General*, 'tis not unreasonable to suppose, that the *Translators* and *Commentators* who have frequently assum'd a Liberty to alter the Titles of the Sacred Book, wrote *Epistola ad Sparfos*, instead of *Epistola Catholica*. But notwithstanding the Probability of this Opinion, I shou'd rather chuse to embrace the second Conjecture: For S. *John* preach'd the Gospel in the East, before his Banishment to the Isle of *Patmos*, and his second Journey to *Ephesus*. And besides what S. *Augustine* says of the Epistle which that Apostle wrote to the † *Parthians*, ‖ *Possidius*, who was S. *Augustine*'s Disciple, and wrote his Life, mentions in the *Index* he compos'd of that ancient Doctor's genuine Works, the Ten Sermons on the First Epistle of S. *John*, among the Works that compose the Ninth Tome, and has these Words: *De Epistola Joannis ad Parthos Sermones Decem*. 'Tis true, neither S. *Augustine* nor *Possidius* distinguish this Epistle by the Name of the *First Epistle*; which, by the way might serve to confirm the Doubts of those who are not convinc'd that the two following Epistles were written by the same S. *John* the Apostle and Evangelist: But 'tis plain that S. *Augustine* speaks of this First Epistle, because he cites several Passages out of it.

† — etiam illud dictum est à Joanne in Epistola ad Parthos: Dilectissimi nunc Filii Dei sumus, & nondum apparuit quid erimus, &c. Quæst. Evangel. l. 2. Tom. 4.  
‖ Bishop of Calamos, and Disciple of S. *Augustin*.

'Tis to be wish'd that, both for the adorning and enriching of the Library, they wou'd unanimously agree, according to the commendable Custom of other Places, to carry thither all the Medals, Urns, Lamps, Statues, *Basso-relievo*'s, ancient Inscriptions, and other Monuments that have been discover'd in and about the Town;  
and



and which are now dispers'd in the Hands of several of the Inhabitants. 'Tis certain, they might make a considerable Collection of such Curiosities; and again 'tis no less true, that such a Collection wou'd be an Honour, and an Ornament to the City, and particularly to the Library.

THE Demolishing of Convents, and the Zeal of the Few *Iconoclastes*, Breakers and Burners of Images at the Time of the Reformation, have depriv'd Posterity of a great Number of Monuments of several Sorts, that we may reasonably be sorry for the Loss of 'em. There are still remaining several Epitaphs of Canons at \**St Peter's*. There is also the Tomb of *Henry Duke of † Roban*, with a pretty long Inscription which Mr *Spon* has mention'd, Tom. 2. p. 238, and 423. What he calls a Stately Tomb, is but an indifferent Thing, on which Side soever we view it. This Illustrious General was wounded at the Battle of *Rbinsfeld*; where however he got the Victory in *March* 1638; and died of his Wounds at *Kuningsfeld*, the Month following, in the Fifty-ninth Year of his Age. *Margaret de Bethune*, his Wife, was buried in the same Grave the Third of *January*, 1661.

The old Cathedral, whose Foundations, by the By, are not very good. The Annals say that this Church was first built by *Gontran King of Burgundy*, towards the End of the Sixth Century. But it has been destroy'd

since, and rebuilt at several Times. The following Words are to be read at the Foot of one of the Towers:

HÆC TURRIS à FUNDAMENTIS INSTAURATA EST.

ANNO M<sup>o</sup> V<sup>o</sup> X<sup>o</sup> (1510.)

† He made some Stay at *Geneva*, and lov'd that City extreamly. 'Tis to him that they are oblig'd for the Favour of the Mall. Some Years after his Interment, his Son *Tancrede*, of whom the History of that Time has made such a Noise, was buried in the same Tomb with him, with a New Inscription: But this Inscription was taken away after *Tancrede* was declar'd Illegitimate.

THE

\* She was oblig'd to retire, **THE Princess** \* *Emylia* of *Nassau*, Sister of Prince *Maurice*, and Widow of *Don Emmanuel* Son of *Anthony K.* of *Portugal*, was interr'd in the Year 1628, in a Chapel on the other Side of the Quire.

Master of *Portugal*. She had settled her self with her six Daughters at *Geneva*; but having bought a Castle at *Nyons*, she retir'd thither. This Princess liv'd many Years at *Geneva* in a Condition much below her Quality and Desert. Her Daughters were married to common Gentlemen; She that married Colonel *Grol*, was interr'd near her Mother in the Year 1647.

**THE** same *Spon* mentions the Epitaph of the famous *Theodore Agrippa d'Aubigné*, Grand-father of the Marchioness of *Maintenon*; one of the brave, virtuous, and learned Men of his Time. However, Mr *Spon* commits a double Fault in calling him *Historiographer of France*; because, in the first Place, it is not true, that he wrote the *History of France*, as others have said too; and secondly, so far was he from having a Pension from the Court for writing any History, or that they set him about it; that they did what they could to hinder his writing of his *Universal History of Monsieur d'Aubigné*, and afterwards the Publishing of it. He informs us himself, that *Henry IV.*, at the Institution of a Jesuit, forbid him to write it: Indeed that Prince changed his Advice, but the Ministry in the following Reign would never South, and

North. 2. This Fragment of History does include but the Space of about Sixty Years, from the Birth of *Henry IV.*, to the Time of his Death.

As a Friend of mine had Occasion to take Notice of several Errors of Mr *Spon*, and other Authors, in the private Memoirs, and Anecdotes that are to be shortly publish'd concerning Monsieur *d'Aubigné*, I shall content myself with saying here, that *Moreri* has as falsely as indiscreetly asserted in that very defective Rhapsody of his Historical Dictionary, that Mr *d'Aubigné* was a Bastard. I shall shew the contrary; and I could give more Proofs of this Falsity. Monsieur *d'Aubigné* was born of a Father and Mother that were married in the Sight and Knowledge of the whole Province; both of noble Extraction, and whose Name and Arms are very well known to me. He was born, in *Xaintonge*, and not in *Gascony*, the 8th of February 1551; and died at *Geneva*, or at his House at *Crêt*, that he had built in the Territory of *Geneva*, the 29th of April 1630.

allow

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allow him their Privilege of Printing the Third Volume: and at last order'd the whole Book to be condemn'd and burnt publickly. Which was done on the Second of *January* 1620, a few Months before he retir'd to *Geneva*.

I WISH now I had not neglected some Years ago the Opportunity I had to transcribe the Epitaph of another famous *Theodore*, the Illustrious *Theodorus Beza*: For the Characters of that Inscription, which began then to wear away, are not legible now, [1688] and I have not met with 'em since, in any Book. The *Anti-Savoyard*, says he died on *Sunday* 13th of *Oct.* 1606, in the Eighty seventh Year of his Age. He adds, that it was immediately after an Eclipse of the Sun; and he gives us the Four following Verses on that Subject, without naming the Author of 'em.

*Eclipsi Solis visâ, jam viximus, inquit*

*Beza, satis; læti, nunc moriamur, ait.*

*Postera lux oritur. Moriens, Theodore, Sepulcrum*

*In claustris Petri, primus & \* unus habes.*

\* That of Mr  
*d' Aubigné.*

and several o-  
thers, have  
been placed  
there since.

THE same Author tells us, in his *Answer to the Cavalier Savoisien*, [See Pages 34, 35, and 258, of the Edition of 1606,] that Monsieur *de Besze* wrote his Name in *French* with *sz*, *Besze*, and not *Beze*: and I have one of his Books, his *Answer to the Conference of Montbeliard*, in which he is also nam'd *Besze*; P. 262. So that the Anagram that was made for him, is just, if he wrote *Besza* in *Latin*; which I do not believe.

THEODORUS BESZA + VESELIUS,  
DEI ZELO USUS, BEATUS HEROS.

† He was  
Born at  
*Veselay*,  
or *Veselay*

THE in *Burgundy*.



THE great *JOHN CALVIN* was interred in a Church-yard out of the City ; and his Ashes yet lie \* without a Tomb, or an Epitaph. \* *Marmoreo Tumulo Lici-* 'Tis not that he had forbidden it in his Will, nus jacet, [the Barber] Pom- as Mr *Spon* and others have written ; for these peius nullo, are the Words of his Will ; I desire that my Body, says *Varro*, after my Decease, may be buried, according to very sorry for the common Custom, in Expectation of the Day it. *Horat.* of a blessed Resurrection : He specifies nothing *Leucaspis,* else. The Reason then why they have not erect- *Orons, Palinu-* ed any Monument for him, is perhaps, because rus, [*Æneid VII*] *Mortis* his Brother who was as poor as himself, could not honore caren- make such an Expence ; but besides, it is pro- tes. bable that the Seignior of *Geneva*, who would willingly have been at that Charge, if convenient, judg'd it proper to affect nothing that was beyond the common Simplicity. However, private Persons that are willing to honour the Memory of that rare Man, may be allow'd to place in their Writings some Elogies that he has deserv'd ; and with this Design we will only here add three Testimonials that are given him by Persons of Gravity and Distinction ; and whose Words, in the Form of an Epitaph, would have been proper to be Engraven on a Tomb.

## JO ANNI CALVINO

## || Genevensi Ecclesiastæ,

*In publico † Cæmeterio Genevensi,  
Nullo Sepulcri apparatu condito ;  
Carmen ἐπιμνηστικόν.*

|| This Ex-  
pression is  
Equivocal :  
*John Calvin*  
was not a *Ge-*  
*nevois*. He  
was born at

*Noyon in Picardy* ; July X. 1509. of *Gerard Chauvain* and *Joan le Franc*. He arrived the first Time at *Geneva*, in the Beginning of *September*, 1536. He was driven from thence by a Cabal about two Years after : And he return'd, having been honourably recall'd, towards the End of the Year 1541.

† In the Church-yard of *Plain-palais*, five or six Hundred Paces from the Town.

*Romæ*

*Romæ Ruentis Terror Ille maximus,  
Quem mortuum lugent Boni, horrescunt Mali.*

*Ipsa à quo potuit Virtutem discere Virtus,  
Cur adeo exiguo ignotoque in Cespite clausus  
CALVINUS lateat, rogas ?*

*CALVINUM assidue comitata Modestia vivum,  
Hoc Tumulo manibus condidit ipsa suis.*

*O te beatum Cespitem, tanto Hospite !  
O ! cui invidere possent cuncta Marmora !*

Theod. Beza.

IDEM EIDEM.

*Te vivo, CALVINE, fuit mihi vivere dulce :  
Hei quàm dulce foret te moriente mori !  
Et tamen est, fateor, grata hoc mihi nomine vita,  
Quod tibi quas fundam sufficiat lacrymas.  
Vrve igitur, Beza, in luctus ut usque perennes  
Calvini in Tumulum vita ministret aquas.  
Functura absenti donec Te rursus amico  
Mors pariter vitam finiat, & lacrymas.*

*Vixit Ann. LIV. Mens. X. Dies XVII.*

MR Tronchin, Professor of Divinity, being pleas'd to shew me some ancient Original Pictures, which are in his Study, I transcrib'd the following Words which are under Calvin's.

† † See the Supplement.

*Hoc vultu, hoc Habitu GALVINUM sacra docentem  
Geneva felix audiit :  
Cujus Scripta Pii toto venerantur in Orbe,  
Frustra Impiis ringentibus.*

*Vixit*

Vixit laudatiff. Annos LIIII.Menses X. Dies XVII.

Mortuus religiosissimè, Anno Domini

CIO IO LXIIII. die Maij XXVII.

THE Equitable Persons that did not approve of all the Opinions of *Calvin*, have not fail'd to do him Justice; in acknowledging that he was a Man so very highly to be valued, that it would hardly be possible to name another that was comparable to him. We shall see a Proof of this Truth in the following Elogy, which was compos'd by a Professor of History, in one of the famous Universities of *Europe*, tho' that learned Man had severely † reproved *Calvin* for several Things.

MAG-

† Among o-  
ther Things,  
this grave  
Censurer be-

lieves that he has clearly shewn; that the Reformers, and especially *Calvin*, who have so much complain'd of the *Pope's* Usurpation of an Ecclesiastical Power, are fallen themselves into the like Disorder: That indeed they have condemn'd the *Pope*, and dethron'd him, as in their Power; but that they have immediately put themselves in his Place; arrogating to themselves, like him in their whole Conduct, those Prerogatives which do not belong to any but extraordinary Ministers, immediately sent by Heavenly Orders. They attribute to themselves, as the *Pope* does, says that excellent Man, a Divine Power, and an Authority that comes from Above; every one of'em having taken a Fancy, by a strange and prodigious Illusion, that he, *Peter*, or *John*, is personally appointed and delegated by God. They carry the Keys, say they, after a Manner, that would provoke Laughter, if not Pity: They open and shut Heaven and Hell: They bind and unloose: They absolve and excommunicate; sometimes they lay their Hands on, and communicate, say they, the Holy Ghost; having forgotten the Axiom, *Nemo dat quod non habet*: And sometimes, they deliver over to Satan; which thing they do not understand. In the same Drunkenness that made the *Pope* stumble, carrying even Matters farther, they make People hearken to their Discourses from the Pulpit, the most confused and silly, to use the Words of the good Minister *John d'Espagne*, as if it was the Word of God. They compose Formularies of Confessions of Faith, as they call 'em, according to the Thoughts of their own Brain, and impose on others, with an *Anathema*, the Necessity of subscribing to 'em; requiring even Signatures and Oaths: And in case of Disobedience, they dart their Thunderbolts at the Rebellious, and cut 'em off, as they say, from the Body of Christ, as rotten Members. And besides, they hasten, according to them, the eternal Misery of these poor Creatures, whom they declare to be

Repro-



Reprobates, in burning them without any Mercy. And all this, add these Gentlemen, without exercising any Dominion over the Consciences ; without taking from any one the Right of Examining and Determining all Questions and Controversies, according to the Liberty of his own Judgment ; without imposing upon the People la Foy du Curé ; and without ever tormenting any Body by the Punishment of any Tribunal, like that Execrable Tribunal called The Inquisition.

The Reader will observe the Author here quoted is a *Frenchman* ; and consequently the several Things that are here collected out of his Book, are historically related only, and concern chiefly those of the *French Nation* ; except perhaps the Place where he speaks of Communicating of the Holy Ghost by the Imposition of Hands ; for they have not so positively expressed themselves upon that Subject, in the Reformed Churches of *France*, as they have done in the Church of *England*, when they use the Ceremony of Ordination, or Consecration of Priests. The Bishop laying his Hands on the Priest, says to him, Accipe Spiritum Sanctum, ad Officium & opus Presbyterii in Ecclesia Dei, quod tibi committitur per Impositionem Manuum nostrarum. Quorum remittis peccata, remittuntur, & quorum retines peccata, retinentur. Our Author, in all Appearance, pretends that this is a mistaken Imitation of what was practised formerly by the Holy Ministers, who were really endowed with spiritual and miraculous Gifts, and did actually communicate them to the Believers with the Sign and Ceremony of laying their Hands on them ; as one may see in the eighth Chapter of the *Acts*, Verses 15, 16, 17, 18, and 19 ; and in Chap. xix, of the same Book, Verse 6, and in other Places. See also *Mark* vi. 13. and *Jam.* v. 14, 15 ; and draw your self the Consequence. Those sacred and extraordinary Ceremonies, both of Anointing and imposing the Hands with prevailing Power, &c. belonged to the Living, Spiritual, Efficacious Ministry of the holy Apostles, and other Disciples of Christ, sent by himself, and doing Miracles, as it is fully related in the Tenth Chapter of *St Matthew*, and not to others.

## MAGNO CALVINO

Inerat Θνήτι,

Quod nulli Mortalium post Apostolos concessum :

Et ideo,

Tanquam alter Apostolus suspiciendus. Deus illum Orbi suffecit, ut Reformationis opus à *Luthero* inceptum, à *Zuinglio* auctum, ad eum apicem, in quo jam Sæculum duravit, proveheret. Nemo, hactenus, ut par est *CALVINUM* excusit ; aut centesimam partem ejus Meritorum affecutus est ; Virum non promiscuis Laudibus prosequendum, & in quo omnia summa fue-

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runt.

runt. Scientia eorum, quæ docenda sibi proposuerat, ut Homines ad salutem instrueret & perduceret, reconditissima. Judicium acerrimum & defæcatissimum; cui hæc ætas debet & postea debebit, quod Theologiæ Patrum & Ecclesiasticorum hætenus informi, impeditæ, obscuræ, sentibus horrenti, Succum, Sanguinem, & Formam, ipsique Reformationi ultimam Limam dederit. Orationis Dos, & Eloquentia tanta ut non *ῥήματα*, sed *δαίματα καὶ τίγρεις* effunderet; nec tam fulguraret quàm tonaret: Leniter tamen in quosdam influens, repugnantes ducens aut impellens, vocibus minimè accersitis, sed simplicibus, atque ab ipsa Veritate profectis. Hasce Dotes Vir magnus condiebat Prudentiâ perspicacissimâ, Zelo Dei ferventissimo, Pietate sanctissimâ, Labore indefesso; ut nec operæ, nec corpusculo totâ vitâ Animam vix sustinenti parceret: Sed oblatae Occasionis propeus, vigiles ubique, & quâ patebat rimâ, ad Reformationem oculos circumferebat; ut Magnates, Reges, & Principum Administros moveret, immo permoveret, ad veram cognitionem CHRISTI amplectendam. Tum, nutantes in Religione firmaret; Defectionem meditantes revocaret; Afflictos consolationibus mulceret; Hostibus Veritatis os obstrueret; ut pene unus & solus plus contulerit ad regnum CHRISTI ampliandum, quam tota Turba Protestantium Theologorum, fueritque quasi communis Ecclesiarum Pater. Pro omnium salute laborans, & anxius omnes pari teneritudine, pietate, & affectu complectens; nec aliter curam eorum gerens, ac si illas humeris impositas gestasset: In id totus incumbens, ut Hominem non tam doctiorem quàm meliorem redderet, &c.

*CALVIN* born with a great Deal of Wit; studious, sober, diligent, and endowed with a rare Memory, has render'd himself particularly Praiseworthy for his Piety, Charity, Candour, and Generosity: For the Contempt which he always  
threw

threw upon the Vanities of the World, and its pernicious Riches : for his great Courage in making War upon Error, and all Tyranny of Custom and Prejudices, in spite of popular Clamours, and the Reproaches of the Multitude : Trampling under Foot all these Sorts of Difficulties, and doing his best with a good Conscience, and a steady Perseverance. And certainly we may well say that the Rest of the Things which are declared in that long Elogy we just now read, have but very few Places that are exaggerated. One might almost consent to all of it, if the Panegyrist had not advanced too precisely, what he himself refuses to grant in several other of his Books, that *Calvin* has perfected the Reformation ; that he has finished the Work with his soft File, to make use of his own Expression. One cannot deny that *Calvin*, and those that went before him, whose Follower and Partner he was, have altogether proposed a very good Principle to re-establish Christianity in its Primitive Purity ; and to reunite *Christians* that are divided into so many lamentable Sects ; but we must own also, and the Matter is too evident, that they have not carried the Work to its End.

NB. So many unexpected Affairs perplexed them \* The weak in a World of Contradictions, and Persecutions of unthinking all Sorts, that among these Distractions it seems Persons who to us now, that they forgot their first Design, might be of- and the only Way which is to be taken for recon- fended at these ciling Parties, by enclosing them all within the important Truths for just Limits of the ancient Simplicity. Instead Want of com- of following this Method, they went out of the prehending them ; their Way, as *St Paul* says, (2 *Cor.* xi. 3.) and quit- Business is to ting their Project, they engaged afresh in new find out some Labyrinths, out of which they never have been knowing and able to get ; and in which all the \* Sects are rational Friends, to as- sist 'em in freeing them from their Prejudices, and to instruct 'em if possible.



now wandering and groaning. By Labyrinths, I mean those Lifts of Opinions, or Sentiments, that are commonly called Confessions, or Articles of Belief, which containing a Multiplicity of complicated Dogma's and Controversies that are inaccessible to the Understanding of the People, who besides have other Business, present him with Religions stuffed up with a thousand Fancies, a thousand superstitious Imaginations, and so many vain, childish, and even pernicious Practices, which instead of Peace, Charity and Concord, have engendered Schisms, Hatred, Wars and Massacres.

DURING the Persecutions in *England* in the Reign of *Queen Mary I*, as there were Abundance of People who sought after several Places of Refuge in the neighbouring Countries, there was a considerable Number of them who chose that of *Geneva*. That State granted them a Place to meet in, and perform Divine Service in their own Language, and after their own Way. They have likewise done the same Favour, or Justice, to the Profelytes of the *Spanish Nation*, in *October 1558*, to the *Germans*, and the *Italians*. The Meeting of these last is still in being.

SINCE I have already taken notice, in my Letter from *Lucca*, of some of the *Italian Families*, which have taken Root at *Geneva*, and which are now fixed there, I will here add some others of the same Country, that I know of; and I will first name that of *de la Rive*, not only because it is one of the best distinguished, but because there is no Family originally from *Italy*, which hath been settled at *Geneva* for so long a Time. *Diodati*. † *Bonet*. *Franconi*. *Sar-*

† Or *Boneti*,  
of the Valley  
of *Piedmont*:  
one must not

confound the Families of *Bonet* and *Bonnet*: Both are very honourable.

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*toris. Gallatini. Pelissari. Buttini. Leger. Minutoli. Puerari. Stoppa. Martini. Rubbati:* They named to me besides, *Offredi. Cerduini. Malcontent. Bartolone. Carnelli. Cervini. Mirollio. Lambercier.* When the *English* returned into their own Country, after the Calm had succeeded [under *Elizabeth,*] the preceding Storm, they left in a Register which is still preserved, a List of their Names and Qualities: *Stanley, Spencer, Musgrave, Pelham,* are among the first in it, as they ought to be. The Title of Citizen, which several had obtained, was continued to them by an Order and Complement of the Seignior; so that several Earls, and Peers of *England* may as well boast of being Citizens of *Geneva*, as *St Paul* did of being a Citizen of *Rome*.

I WILL finish this long Letter by filling the Paper that remains with two Inscriptions of a very different Nature; the \* first of which ought not to be forgotten among the Rest of remarkable Things that are to be seen at *Geneva*.

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\* This Inscription is engraven in Brass, on the Front of the Town-House. *Michael Roset* has written in his Chronicle, that they had put another like it, upon the Gate of the *Corraterie*: And the Historical Calendar which is placed before the greatest Part of the old Editions of the *French* Psalms translated into Verse by *Marot* and *Bèze*, takes Notice that it was the 27th of *August*, 1535.

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QUUM ANNO M. D. XXXV.  
PROFLIGATA  
ROMANI ANTICHRISTI  
TYRANNIDE,  
ABROGATISQUE EJUS SUPERSTITIONIBUS,  
SACROSANCTA CHRISTI RELIGIO  
HIC IN SUAM PURITATEM,  
ECCLESIA  
IN MELIOREM ORDINEM  
SINGULARI DEI BENEFICIO REPOSITA;  
ET SIMUL  
PULSIS FUGATISQUE HOSTIBUS,  
URBS IPSA IN SUAM LIBERTATEM  
NON SINE INSIGNI MIRACULO  
RESTITUTA FUERIT:  
SENATUS POPULUSQUE GENEVENSI  
MONUMENTUM HOC PERPETUÆ MEMORIÆ  
FIERI,  
ATQUE HOC LOCO ERIGI  
CURAVIT:  
QUO SUAM ERGA DEUM GRATITUDINEM  
AD POSTEROS TESTATAM FACERET.

---



\* A CURIOUS and ingenious Man at Geneva, \* Mr John gave me a Copy of the Inscriptions upon all the Bells in the Town, telling me, that if Things that cannot be obtained but with Trouble, be- come on that Account precious, the Present he made me deserved some Esteem: And one may be assured, that indeed he has not climbed up to the Top of these Towers, and carefully surveyed all these Bells, without giving himself a great deal more Trouble than Abundance of People would be willing to take. But I let alone the Criticism that one might make upon the Maxim alledged by that *Virtuoso*, tho' it might reasonably afford Room for Reflections; viz. To say in the first Place, that it is not more ridiculous to take Notice of the Inscriptions on Bells, than to transcribe and collect others; as *Gruter*, *Reinesius*, *Fabretti*, and an hundred famous Men have done. And secondly, that as these Breakers and Burners of Images, which we already mentioned, spared nothing that had any Relation to Popery, when it was in their Power to destroy it; the Inscriptions that have escaped them, as these have done, have acquired some Sort of Value, by that Adventure. How- ever I shall content my self with what is written upon the † greatest of these Bells.

\* Mr John Magnin, Keeper of the Church, still call'd S. Peter's, in spite of the Rigour of Anti-Pope-ry. This Mr Magnin was a Lapida-ry; he also made Dials, and Mathe- matical In- struments.

† It is six Foot three In- ches and eight Lines of Dia- meter, at St Peter, in the Tower call'd, *La Tour de Bise*.

*Ego vocor Clementina. T. †. Ave Maria Gratiaplena! Dominus tecum! Iesus Filius Salus Mundi! Dominus sit nobis Clemens & propitius!*

\* See Hieron. Magii Miscell. L. 4. ---Dæmones olim etiam Æris tinnitu fugari creditum esse: hujus rei cum

*Laudo Deum verum. plebem voco. congrego clerum. Defunctos ploro. Pestem fugo. Festa decoro. Vox mea cunctorum fit \* Terror Dæmoniorum.*

apud nos, tum apud Ethnicos quæ ratio adduci possit. The Title of Ch. 14.

FUSA die xxv. Mensis Octobris. Anno Dom. M. CCCC.  
VII. M. Guerry de Martley fecit, or me fecit.

THE Author of the Answer to the *Cavalier de Savoye* takes Notice, that the greatest Part of the Bells at *Geneva*, were melted at the Time of the great Fires 1321, 1330, and 1334; and for it he cites a \* Manuscript, which he says is kept written in the Library at *Geneva*.

\* l' Horloge

de Sapience,  
Year 1417.  
in the following Words. Fuerunt fundata [in this *Latin*, melted] duo magna & grossa Cymbala: Cœpitque ignis pessimâ horâ, in quadam Grangia prope ripam Lacûs, fortissimo Boreâ tunc regnante.

ABOUT four small Leagues from *Geneva*, between the Fort of *Chiusa* [*La Cluse*] that belongs to the *French*, and *Mount Credo*, a little farther, the *Rhone* tumbles down a Precipice among the Rocks, and disappears entirely for some Space in Winter-time, when the Water is low: So that those who design to go from *Geneva* to *Lyons* by Water, are forced to embark at *Seiffel* below the Fall and Rising again of the River.

*Geneva*, July 12.  
1688.

S I R,

Your, &c.

SEVERAL great Changes have happened at *Geneva* since the Editions of these Letters. The City has been greatly adorned by a considerable Number of Publick Buildings, and of great Houses of Free-stone that some Private Persons have built: By the important Reparations that have been made to the Fortifications: By the Enlarging of *la Treille*, which is a charming Walk.

Walk within the Compass of the Walls : And by several other Works which are for Profit and Ornament together ; among which we must not forget what I took Notice of above, concerning the Publick Library. They have also made some Alteration in the Constitution of the \* Govern-  
 ment ; but how good and agreeable soever those Meliorations may have been, they have formed others more important, of which I will here make some mention.

\* It would not be proper for me to undertake to describe the Particularities of the Govern-

ment of *Geneva* in these *Letters*. I have already taken Notice, that this little Republick is absolutely sovereign : And I will add here, that the People are treated with a great deal of Mildness : Which in the first Place is owing to the Justice of the Seignior, and secondly to its Politicks ; for such must be the Condition of the Inhabitants of *Geneva*, that they could not expect greater Advantages, either in the Canton of *Berne*, or elsewhere, than those they enjoy at Home. The Office of the *Procureur General* well understood and well exercis'd, tho' several have endeavour'd to render it equivocal, is in my Opinion the noblest of the State of *Geneva*. But to acquit himself worthily in it, this Officer of the Republick must not have an Ambition to rise to any higher Employment ; he must devote himself generously to the doing his Duty in that only.

I. THEY have at last left off the ordinary † The Verses and publick Use of the ancient *French* Version that have been substituted, of the *Psalms* ; and have substituted and put in are not all, in their Room † a *Revisal* of those Verses, which deed, according to the Rules of good Poetry in some of the *Psalms*, has made them more intelligible to the People. because of the Old Musick : but they are intelligible. || This Change was indispensably necessary ; for Coarse Cloth Custom : Common Decency itself could not suffer and Velvet ; any longer the Beauty and Sublimity of those *Burs & Ve-* Divine Songs, to be disguised in Burlesque, not lours, as *Patin* said ; We so tp say worse. However, the || common People are call the *People* and *foolish*

*Multitude*, Persons of every Condition and Figure, that are Slaves to Custom, and that govern themselves without any true Knowledge ; throwing Stones and Dirt at others, with as much Brutality and Wickedness, as Prejudice and Ignorance.



\* Those who are willing to know what these simple People alledge, that will keep the barbarous Language of the old Version of the Psalms, with a lamentable Superstition, they need only hear what the Roman

Catholicks say, when they have a Mind to defend the Use of *Latin* in their Liturgy. *Claudius Villette* among others, who has compos'd a Treatise of the Reasons of the Office and Ceremonies of the *Romish* Church, says, that indeed those that have not studied the *Latin* Tongue, do not understand it, (a Truth plain enough;) but however he assures his Readers, that every good Catholick understands very well this secret Language of the Church: That he understands it well enough, by the old Reverence he has for it; and that accordingly, he answers *Amen*, and *Deo-Gratias*. And afterwards he adds, that the People can only reverence that which they are ignorant of; that the vulgar Language provokes Laughter and Mockery, instead of Devotion and Edification; but that the ancient venerable and Mother-Tongue of the Church [tho' not understood] fills the Souls of the Faithful with holy Conceptions. These are exactly the Reasons of those who are willing still to sing the old Version. To confute 'em by their own Argument, one may only retort the Answers they have made use of against *Claudius Villette*, in their Controversies. See *P. du Moulin* in his *Anti-barbare*. *Cantores nostri in Templis nostris Constrepunt, & de vi verborum nihil Curant*. Our Singers make a Noise in the Churches, but they don't care whether they understand what they sing, or not. *Polyd. Virg. de Inv. Rer. L. VI.*

THEY have also lately introduced at *Geneva*, the Use of some Hymns in the Publick Service; but there is one Thing which they have not removed, and which would be reckon'd among the more agreeable ones, according to the Opinion of judicious Persons; Which is their always singing

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ing the entire Collection of the CL Psalms, instead of chusing some of 'em, and omitting those that are not proper for that Use. In this, as in a great many other Things, they have captivated themselves too scrupulously to what was done at first by the *Reformers*, in the Confusion and Hurry of Affairs at that Time.

2. THE Second new Reformation that has been made at *Geneva*, is their Retrenching some Part of their superfluous Sermons : We ought to hope they will conduct this good Beginning to an happy End. \* To speak freely, said one of these Gentlemen, we have too many Sermons : if these Discourses were less frequent, no Prejudice wou'd follow from thence to the † Divine Worship, which  
consists

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\* Quid-ni enim liberè dicamus, præeunte potissimum Synedrii nostri judicio, nimia concionum Sacrarum Frequentiâ in Ecclesiis nostris [Genevensibus] peccari? Quæ si aliquantò rariores essent, neque ullum inde detrimentum divinus Cultus reciperet, utpote qui in Oratione, & Scripturæ Sacræ Lectione potissimum situs est; neque omnes sacrorum Interpretes huic uni Arti exercendæ, sæpe invitâ Minervâ, se dederent, &c. *These Words* were spoken in Publick at *Geneva* in the Year 1705; and printed immediately afterwards, by the Consent and Desire of the Council of State, and of the Ecclesiastical Chamber. —

A great Part of their Devotions at *Geneva*, is placed in Hearing Sermons : This is the Remark of an *English* Gentleman, in the Account of his Travels, printed in 1691. It is certain that the *French* People call'd *Protestants*, have for what they call *le Presche*, a Respect very like that which the Roman Catholicks have for what they call *la Messe*. The Prayers, the Reading, the Singing-Psalms, and all the true Service or Liturgy, do not appear to the People, I mean the Generality of 'em, but as Things deserving little Attention in Comparison of *le Presche*; which is deliver'd with great Ceremony, and is truly the Word of God, as the common Preachers do not blush to say.

† They ought to consider that Sermons make no Part of Divine Worship: All that is employ'd in the Churches, as being Part of the Liturgy, is and must be chosen, and allow'd to be certainly Good and Holy in itself, without any  
Equi-

consists chiefly in Adoration, in Prayers, in Praises, &c. Without this Method of Preaching so much, a thousand Persons who force Nature to exercise this Art, tho' not furnish'd with the necessary Talents, would apply themselves to some other Trades, &c. These Reflections which are good, have also had some good Consequences: And let us say here, since we have an Opportunity, that they have but lightly touch'd upon this most important Matter: For one may truly say, that there is nothing more fatal in the World, whether to the *Body* or *Soul*, than the False and ill Use of Preaching. 'Tis a poison'd Source of Prejudices, Superstitions, and Errors; of unchristian Divisions, and Acts of Cruelty: And nothing is more common in every Sect than this ill Use. It is true, we ought not to expect, in all likelihood, the Reformation of this great Abuse, from those we call Ecclesiasticks, because the great Number of those Men, who think of nothing but exercising over their Brethren a certain Dominion which to them seems much honourable, and is at the same Time gainful, will not voluntarily renounce the Ways they make use of, to acquire to them-

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Equivocation, by an unanimous Consent, in all Sects. But what Thing in the World more equivocal than those Discourses that are call'd *Sermons*; especially before they have been spoken and publish'd. How do these People know what the Preachers will say, when they mount the Pulpit? If it happens that they reason ill; if they fall into Contradictions, and gross Mistakes; if they give false and dangerous Interpretations of the Sacred Text; if they utter calumnious or seditious Words, &c. Things which every one knows are too frequent; shall we look upon such Discourses as making Part of Divine Worship? I would I had no cause to say, that many Sermons are made by the Devil, said one of the Wise and Pious \* Ministers of the last Ages. Now indeed Sermons of this Nature do not at all belong to Divine Worship. \* *Rich. Baxter* in his *World of Spirits*, Pag. 239.

selves



selves those two great Advantages. As it was neither a Zeal for God, nor any true Love for their Neighbour, that first made 'em undertake the *Trade* that they follow, tho' 'tis a true *Trade*; and as, besides, the Simplicity of the Vulgar is favourable to them; it is improbable that they will let go their Hold from any good Motive whatsoever: But it is the Duty of Princes, and of the true Governors of the People, to use their utmost Endeavours to hinder such fatal Evils. Certain States that we could Name, have prevented these politick ill Consequences: And when *Elizabeth*, Queen of *England*, could not do the same, but by having Recourse to the extream Remedy, she, at last, took the Resolution to forbid entirely the modern and so fatal Use of those Discourses commonly call'd *Sermons*, which were the Occasion of such great Disorders, without doing any Good. \* Since this Practice of Preaching, said she, produces nothing but vain Disputes about Matters of Religion; and at the same Time disturbs the Publick Quiet; we have thought fit absolutely to suppress the Use of it, &c. to the End that we may maintain Peace in the State, and restore Virtue, Piety, Charity and Concord, [which the Insolence and Impiety of the *Incendiaries* that preach'd, had banish'd.]

\* Since from PREACHING there rises among the common Sort of People, not only unfruitful Disputes in Matters of Religion; but also Contention, and Occasion

to break common Quiet, Her MAJESTY has, for the quiet Governance of Her Subjects, thought it necessary to charge and command all Her Subjects, Clergy as well as Laity, that they do forbear to preach or teach, viz. from the Pulpit, or give Audience to ANY MANNER of Doctrine or PREACHING: Her MAJESTY desiring by all means possible to procure and restore Virtue and Godliness with universal Charity and Concord. Queen *Elizabeth's* Proclamation related by *Strype*, in his *Annals*: And by Others. The Wise People of those Times, were in doubt who had done the most Harm, either that Princess, in permitting to those Disturbers of the Publick Tranquillity to resume Vigour; or *Henry IV of France*, in recalling the Jesuits. But we must suppose, that the Use of Preaching was not re-establish'd but by the Ministry of good and wise Preachers, such as *England* now affords several of, especially the City of *London*.

• Our Modern Christians and Superficial pretenders to Religion, have four dumb Idols, which they Worship : The first is the PULPIT.

WE must confess, that if too long and too frequent common Preachings are in all Countries extremely tiresome, as well to him that speaks, as to those who come to hear, there is a great Number of other Inconveniencies that inevitably arise also from the establish'd or suffer'd Licence, in those *Pulpitical Discourses*, of which it is certain the common People make to themselves true \* Idols. They ought to consider the almost infinite Distance, that there is between the ancient Use, and all the Circumstances of the Apostolical Preaching, and what is practis'd in our Time ; between the Condition of the first Preachers immediately sent by God, fill'd with

*Joach. Miller, D. D.* See the Short History of Pietism, pag. 10. by *A. W. Boehm. Lond. 1707.* The Degeneracy of Christianity is such, says another famous Dr. in D. in the same Book, pag. 22 ; that most of the Pulpits, in all Sects, are fill'd with false Prophets. We cite this, chiefly to do Justice to the honest Men of the Clergy, like these two good Divines, who performing with Diligence and Fidelity what they think is in their Power, exclaim against others, and endeavour to remedy the Abuses. But since an Opportunity invites us to it, we will here give a plain Proof that the common People among our Protestants really adore two Idols. Those good People who are now in *France*, have printed Sermons in a sufficient Number, which they lend one another. They have other good Books, with the Bible ; and they don't want Old Persons that are well instructed : yet with all these Things, they must have with the HAZARD of their LIVES, Sermons deliver'd by Heart, and spoken with Gestures, in a Sort of Pulpit, by the Mouth of some Men they call Ministers, however ignorant they be ; and commonly looking for Money. They consent to give their Blood and their Lives, to hear with their Ears some Sort of Preaching of this Nature, and to see the Preacher, with their own Eyes ; they are ready to suffer Martyrdom for these two *IDOLES d'ARGILE*, Idols of Potter's Earth. Let us not deprive those poor People either of their good Intentions, or their *Orthodoxy* ; and even let us suppose also for a Moment, that these Speeches commonly call'd Sermons that are preach'd to 'em, are compos'd with good and reasonable Thoughts ; but they ought to know, that we may Idolize as well excellent Things, as Evil and Ridiculous ; see thou do'st it not, said the Angel to *S. John* ; and that he is a true Idolater, and also a Murderer of himself and his Family, who exposes and gives his Life through such a blind Zeal as theirs is. Never was any Thing so ill manag'd as these Practices : Why do they not go then and preach as well at *Antioch*, at *Jerusalem*, at *Rome*, at *Corinth*, at *Ephesus*, &c. ? Cou'd they not have Teachers and Comforters, in the common Way of Conversation, without the Idols of *Pulpit-Preachers*, since that sort of Preaching is so severely prohibited ?

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the miraculous Gifts of his Spirit; publishing what they had seen; proclaiming the *Messiah* that had been expected and was come; teaching with Zeal and with Certainty the pure, simple and wholesom Doctrine which *Virtue from Above* effectually put into their Mouths: and the sad Estate of the poor Clergy of our last Ages, [the most learned of whom have none of those Advantages, and the greatest of whom \* is lamentably creeping, as we every Day see,] in the thickest Darknes, and the deplorable Weakness of an extraordinary Incapacity. And what could we expect from those Men, especially when their Bad Manners are equal to their Ignorance? What shall they preach, if the most able of 'em, deliver to us nothing but Conjectures, of which they are forced to make us † Judges, since they have no more than we  
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\* Those that have a Mind to be inform'd of the very little Capacity of the greatest part of the \* Clergy-men, in one of the most flourishing Protestant States in *Europe*, and even of the most fruitful for producing learned Men, need only read a fine Preface that a celebrated and learned Prelate has placed at the Beginning of a Book, entituled, *Pastoral Care*, &c. This Preface was look'd upon to be so very well worth Attention, that it has been reprinted lately [1713.] by it self. The lively Representation that this pious Bishop has been pleas'd to make of THE MUCH GREATER PART of those who take upon 'em to teach others, and whose extream Incapacity is beyond all Imagination, contains some remarkable and indisputable Particularities.

We must say, I think, of the Inferior Clergy.

✎ The Preachers of an ill Character, being convinced in themselves of their own Unworthiness, are always Angry at the Censures that are design'd against Men of their Kidney; and would fain have it understood, if it were possible for 'em, that they regard the whole Body of the Clergy; but the good Ministers do not use this Method, as one may see by the just Complaints of that worthy Bishop, whom I just now cited. See above, pag. 305.

† — Si quid vobis tradam quod à Deo non acceperim, that is to say, quod à Deo me accepisse non crediderim, per



an inspir'd Knowledge? I omit an Hundred other Things, which however should be consider'd, if one were to discourse of this copious Affair. But we must add, that tho' the Discourses deliver'd in the Pulpits should contain nothing that was not true, nothing that was not good, and even excellent, yet these Discourses have however, generally speaking, a very essential Defect; which is, that they are neither

per Deum Immortalem, fidem mihi non commodetis ! *Alf. Turretin. De Theologo Veritatis & Pacis studioſo, Orat. Inaug. dicta Kal. Dec. 1708.* One cannot ſay any Thing more reaſonable. That a Profeſſor of *Divinity* no more than a Profeſſor of *common Religion* commonly named a Preacher, does not pretend to the Prerogative of Determining; of Pronouncing like an Oracle; of ſaying, He that hears me when I am in the Pulpit, hears God ſpeak: ſuch is an Act of Humility and common Senſe, of which we have few Examples among the Doctors of that Character. We have new *French Sermons*, in which the poor preaching Wretch, drunk with Illuſions and Vanity, gravely complains with *Iſaiab*, that People do not hearken with Faith, and with Docility, to the Things he pronounces; that we do not believe his Predications; which certainly, ſays he with the great Apoſtle, *1 Theſſ. ii. 13.* Are the true Word of God, and not of Men; that we do not give Attention enough to the Voice of his Embaſſy; to the Leſſons, to the Commandments, of ſuch Miniſters as they; who as they ſay, are ſent by God, and eſtabliſh'd by God: Theſe are Impieties greater than that of Herod's. *Act. XII. 22, 23.* See the Book entituled, *Sentimens Désiſintereſſez de divers Theologiens Proteſtans ſur l'état des Prophetes, &c.* Art. IV. pag. 88, &c. 103, 104, 105, 106, 107, &c. Read the whole Article. The proud and vain Idea of the pretended *Embaſſy* of thoſe that have not perſonally any Commiſſion from a Prince is entirely Overthrown in the ſame Book, pp. 117. and the three following ones: As alſo in the pp. 100, 101, 102, 103, &c. † See alſo the ſame Book, *Sentimens Désiſintereſſez, &c.* p. 106, and 121. To transform human Diſcourſes, very commonly diſpicable, and often criminal or pernicious, into divine Words, as the common *French Preachers* are raſhly wont to do, and among the Reſt he who was juſt now tacitly cenſured, is the blaſphemous Language either of Pride, or Folly, or of Both. 'Tis to affect to make a Metamorphoſis more ridiculous and more odious than the pretended Tranſubſtantiation of the Romaniſts.

conceiv'd;

conceiv'd, nor express'd after a Manner proportionable to the Capacity of the greatest Part of the Auditors. Whereas the Design of a Preacher ought chiefly to convey Light and Knowledge into the Minds of those that want both, and who undoubtedly are the greatest Number; instead of conforming himself to the Condition of the Weakness of the common People, and even of their Prejudices, which are commonly oppos'd to his Doctrine, in shewing them the Truth of those Things which he declares, by Arguments that should at once be evident and easy; instead, I say, of conforming themselves after this Manner to the Simplicity of the simple Hearers whom they must desire to instruct, these Preachers, or to speak more justly, these Declaimers, affect to be understood by the Learned only: They Preach to make a Show of what they imagine \* The Poor is capable of gaining them the Reputation of simple People being Eloquent and great Scholars. Their think, that Thoughts, their Style, their very Words are, as hearing a Multitude of Sermons is the far as they can raise them, above the Capacity or Understanding of common Auditors; and from Way greatly to thence it proceeds in great Part, that \* Sermons improve their produce but little good Effect, or none at all. Christian Knowledge, at One might shew here by Proofs of Matter of the End of Fact, and which perhaps would divert the which however they do Reader at the same Time they would afflict him, not find themselves a jot more learned, that of all the Croud of People that frequent Sermons, as others run after Masses, there is more than they but a very small Number that can give an Account of their own Faith; but almost all were before of them, when they explain themselves, have they heard such strange Notions, even of the most important Matters of Religion, that if they did them. *John d'Espagne,* not bear the Name of Christians, and had not a Minister at *London,* in his Sort of general Intent, or Meaning of being *Err. Popul.* so indeed, one should find nothing in them *Seet. 4. c. 5.*

that distinguished them from the other ignorant Wretches that are scattered over the Face of the whole Earth, not excepting the Savages of *America*.

3. THE *French* Translation of the Bible by *Peter Robert*, call'd *l'Oliveton* in 1535, was publickly receiv'd at *Geneva*, upon *Calvin's* Approbation of it; who, nevertheless, did frankly acknowledge several Faults in it. Some Alterations were made to this Version, as having been made in haste, in the following Editions: But the Revival of it in 1588, being done with more Care and Circumspection than the first, by several famous Ministers, the Protestants of *France*, as well as those of *Geneva*, conceiv'd such an advantageous Opinion of it, that they imagin'd it, without any other Examination, to be a perfect Work; and they took such an Habit as to say, That it ought not to be alter'd \*any more; so that this *Vulgate French* was consecrated, in a manner, by an unanimous Consent, as the *Vulgate Latin* had been after another. 'Tis after this Manner, that a general Prejudice, which meets with no Obstacle in the Beginning, is very often the Occasion of the Reputation of Abundance of Books of which we should have made another it to be so:

And as a Proof of this Truth, we need not only look upon the Epistle to all the true Lovers of God's Truth, which is at the Beginning of the Bibles of the preceding Edition, and see how the Ministers of *Geneva* answered those that murmured at some Alterations that were made in that very Edition. It is more than probable that they have always been in the same Principles, and one cannot prove the contrary. Here are the proper Words with which they express'd themselves at that Time. \*\*\* The Reason of our comparing again the preceding Version with the Original Text, was to mend some Passages in it, to explain it, and to polish it, according as it has pleased God to distribute his Gifts to those who have endeavour'd to employ themselves faithfully in that Work; and not as some [Repreneurs] Carpers have said and written, in Order to introduce several Bibles, by this Diversity of Translations.

Judgment,



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Judgment, if we had taken Care to have examined them at first, in so dis-interested a Manner. We must confess then, to speak freely of this Version so much respected, that it is not barely defective, but that it is so in several Respects, and in material Things.

THE Divines of *Geneva*, now living, the greatest Part of which are not so much Slaves to popular Opinions, as their Predecessors were, have at last gotten over the Threshold that seemed to be forbidden. They have published some Years ago an Edition of it, with some Corrections; and this is the third Reformation that has been made there since the third Edition of these Letters. We ought to hope that the several Reproaches that have been cast upon them on that Account, by Persons little deserving to be minded, will not hinder them from proceeding, and carrying on their wise Undertaking much farther.

It is true, that those who are informed of the History of the Originals of these Books, and know also what the present Condition of them is, will never expect in any Language what 'tis not in the Power of any one to give 'em. They will not require that one should show a perfect Interpretation of Originals that are imperfect in one Sense; and which the whole World together cannot restore. And we must say also that as the Things relating to Salvation, are to be found with a sufficient Light in the most defective Versions of those Sacred Books, it is not absolutely necessary, nor even extreamly important that we perfectly understand the Rest: Those who fancy the contrary, are mightily mistaken, and do not observe the Absurdities that are necessarily following. We must then never hope to obtain such a Translation of the

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Bible;

Bible, as the curious Readers may flatter themselves to find the ancient Originals in it, in their Primitive State ; but if we take Care not to add Ruin to Ruin, by corrupting anew the Text, in a Manner, as bad Translators do every Day, we shall be able to make the Version we have already, much more agreeable to the Truth of the most authentick Extracts that are remaining in our Hands. It will become us, without doubt, incomparably better, when with an entire Candour, we shall have taken from it several Sorts

\* It must be acknowledged that our *French* Translation is not free from those Sorts of Faults : But they are a great deal more frequent in some Commentaries, and even in those of *Beza*, on the New Testament ; so true is it, that the greatest Men, like others, have their Infirmities. In every Sect the Spirit of Party insinuates itself with that of Religion, after such a Manner, that by the subtle Poison of Vanity join'd to a certain Zeal, every one thinks to favour his own Orthodoxy, and oppose the contrary Opinions by all the Means he can think on, without taking a sufficient Care not to make use of any but those that are lawful.

\* Diffimulations superstitiously affected, and even Disguises, the Use of which indeed is chiefly against Atheists, Arians, and Papists : But 'tis not with a Lie that Truth ought to be taught and proved ; and even this Practice is much more prejudicial than it is profitable. *Falsitas*, said Pope *Innocent III*, very honestly, *l'heretico non debet sub velamine Pietatis*. Any Translation of the Bible, that gives a clear and determinate Sense of it from the Beginning to the End, is necessarily a false Translation ; because it is certain that those Books have a Thousand and a Thousand equivocal, and uncertain Places in them, with Abundance of others that are not understood at all. To give in a Translation, what is not to be found in the Original, is to lie, and abuse those who are not capable of consulting the Text, that is to say, almost every Body. This pious Cheat is attended with very dangerous Consequences ; and it is, probably, what has given Occasion to the over-stretched Complaint of Mr *Humbelot*, Doctor of the *Sorbonne*, who says, that all the Translations of the Bible are

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the Work of *Satan* transformed into an Angel of Light ; so false and corrupted are they : —  
Opus Satanæ se transfigurantis in Angelum Lucis :  
Sacr. Bibliorum Notitia generalis.

THIS first Sort of Mending or Repair, is alone a hard Task to those that would be careful in thoroughly correcting the *Geneva-Bible* : One might take Notice of many other Sorts, but let us only add a Word concerning the Language.

WITHOUT striving to please the ticklish Ears of those who perhaps are too great Lovers of a particular Beauty of Words, of a certain cadenced Disposal of them, and other Delicacies of that Kind ; we must acknowledge, that it is a great deal more necessary than Abundance of People think it is, to speak clearly and correctly : Want of an Exactness of Expression in Contracts and Wills, &c. have been the Occasion of a Million of Law-Suits. Since Words are to paint the Thoughts, they ought to express them to the Life : And in a Word we ought to speak what we mean, without Equivocation and Confusion ; but these Translators have too often done quite the contrary. They spoke bad *French*, as People did at that Time, and worse without doubt than many others ; for their Language is full of Negligences and of Barbarisms ; of disagreeing Constructions, of improper Terms, and false Use of Words ; of Transpositions and Equivocations. They heap up the Fors, the Buts, and the Thens, which were never in the Text, to join, as it were, the Discourse together ; not considering that they render it by that Means, monstrous, and inaccessible. As they express clearly sometimes, particular Passages which in themselves are very obscure, by the



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Words which are added to the Text and distinguished by a different Character, may sometimes be judiciously employ'd; but there are often in our Version some that we might very well have made a Shift

without them; and there are also a great many of them that are too boldly made use of, because they determine the Sense of the Passage, and paraphrase upon it. Then the Translator, with his Conjecture, confounds his own Thought with that of the sacred Author's: And ventures to alter the Text, either by Falsifying, or Adding to it.

\* They were wont to say, that the Bible ought to be more literally translated than other Books; that is to say, worse: But upon what do they ground this Imagination? Why should a Translator not be permitted to

THE \* unreasonable Necessity, which those Doctors impos'd on themselves, of a literal Translation, was one of the Things that gave 'em the greatest Trouble, and which inevitably engaged them in several of the Confusions that fatigue us in our Turn. The *Hebrew* Language, particularly, is incapable of a literal Translation, that would be tolerable, generally speaking. But it was much worse still, when an absolute Obscurity cover'd 'em, and their added Words in *Italick* Letters could not give Light to the Difficulty: Or when the Period presented them with

expresses his Thoughts as boldly in a Version as in a Sermon, or a printed Commentary? If this Liberty is lawful in one, why not in the other; since the Originals subsisting may be consulted at any Time? It must necessarily be indeed either that the Translator, as such, expresses the Sense of the Original, according to the true and sincere Thought of his Heart; or that he expresses it by telling Falsities voluntarily, and insulting after that Manner the sacred Text: or else, he must affect to assemble Words that have no Sense in them: And which, pray, of these three Things will they have him to do?

different,

different Senses: For, then, instead of informing the Reader of the State of the Matter, they had Recourse to the Knack of Translating \* Obscurity by Obscurity; an unwarrantable Practice upon all Occasions whatsoever, but most intolerable in a Translation of the Bible; in a Translation that is put into the Hands of the People; for them to examine by this Rule, the † Forty Articles of their Religion, and to judge of all the Doctrines that are debated between the Calvinists and all the other ‖ Sectaries in the World.

\* 'Tis chiefly when one takes Care to compare the Translation with the Original Text, that a great Number of these Faults may be observed.

But let us here briefly finish this Digression, † Each of those Articles is a Complication of Matters, which To enliven it a little, for it is indeed a melancholy Truth; and at the same Time to make use of that just Thought of a famous and very judicious Poet,

† Each of those Articles is a Complication of Matters, which extremely multiplies them; — We speak of the Confession of Faith compiled by Calvin.

*Ridiculum acri Fortius & melius magnas quandoq; secat res.* Hor.

I WILL entreat the Reader to represent to him-

‖ Those are Sectaries, who

enslaving themselves by making a Publick Profession of Believing, as Articles of Faith, Things which, true or false, may be left aside as unnecessary; and who, not being satisfied with the simple, pure and truly saving Doctrines that constituted the Religion of the first and perfect Christians, break and divide, by their superstitious Imaginations and Practices, the Simplicity, and the Unity of the Faith, notwithstanding it was so expressly forbidden to do so by the Holy Apostles; and destroy by these unhappy Schisms, the Blessed Communion of Saints. Suppose that the XL Articles of some, and the XXXIX of others, contain nothing but what is true, do all the Truths that concern Religion in a Manner, and indirectly, belong to the essential and necessary Parts of it? A Jew that comes to you with his Decalogue, and the Creed call'd the Apostles, equally convinced in his Heart of the Truths contain'd in both; is not that Jew a true Christian? Is he not undoubtedly so, and by the Consent of all the Sectaries, at Rome, at Geneva, and in all the World? Have any grave and sincere Doctors in Divinity, Comforters of dying Persons, ever demanded any other Articles of Religion from 'em, when in those so precious Moments, they stand, and only insist upon what is solid, &c. *Max. Amyl.* in his Miscell.

\* It has been already observed upon this Matter, that Winter succeeds Summer indeed, and Darkness comes next after Light. So, we ought not to doubt that all Clergymen, in every Sect, and the Popes themselves have succeeded the first Ministers of the Christian Church. They have appeared in the World after 'em, and have sat in *Moses Seat*, as well as those *Scribes* and those *Pharisees*,

self the Figure of one of these \* Successors of the Apostles, one of these Conductors of the People, and Guiders of Souls, of which † we have spoken, when this rare Divine, who is by no Means capable of consulting the original Texts, nor even to think that he should do it, having however impos'd on himself the Necessity of Preaching upon some of those Passages which are obscure in the Translations, conclude upon it, as being Divine and originally coming from the Sacred Author, when it is nothing else but the Translator's bad Language; and seeks, like an ignorant as he is, in the Confusion of some Terms, after new Mysteries, which he adores with an ardent Zeal. 'Tis a fine Sight then, to see this excellent Teacher evaporate in chimerical Reflections; draw Consequences of the oracle only formed by his gross Mistake; and gloriously put to Flight all the Hereticks, with the dreadful Arms of his fantastical Imaginations. These are sad Things which sensible Men are frequently forced to hear, to the Grief of their Heart.

*Matth. xxiii.*

† — They are ignorant to a Degree, not to be apprehended by those who are not obliged to know it, &c. The Case is not much better, in many who having got into Orders, come for Institution, and cannot make it appear that they have read the Scriptures, or any other good Book, since they were ordained. These Things pierce one's Soul, and make him often cry out, Oh! that I had Wings like a Dove! for then would I fly away, and be at Rest! In what a Case are we to deal with any Adversary, Atheist, Papist, or in any Sort to promote the Honour of God, and carry on the great Concerns of the Gospel, when so || gross an Ignorance in the Fundamentals of Religion has spread it self so much among those who ought to teach others, and yet, need that one teach them the first Principles of the Oracles of God, &c? Preface to the Pastoral Care, &c. By the R. R. D. B. Bishop of *Sarum*, 1713. Nothing is more frequent than these sad Complaints in the Mouths of generous and faithful Pastors, through all the Ages of Christianity. || *Animalia bruta habentes signum Religionis, non Religionis Officium: Similes Hippo-centauris; nec Equi, neque Homines.* Concil. Mogunt. An. 813. Can. 22.



4. THE fourth new Reformation, of which we must here speak one Word, is the Abolishing of the famous \* *Consensus*. This Appendix \* An Addition of XXIV. to the Publick Belief, or as they call it, to Religion, was compos'd of Speculations upon several *Estres-de Raison*; and of very real Affirmations of some Opinions, or Hypothesis's very frivolous, not to say foolish and pernicious. For Example in those new Articles, the Questions ask'd by those that are curious in sacred and inaccessible Things, concerning the State of *Adam* before his being seduced; concerning his infused Habits, [ *Habitudes infuses*; ] concerning his Mortality or Non Mortality, &c. But what appear'd the most important to the Doctors of *Geneva*, and what was so indeed according to the vulgar Notions, was the Affair of the *Points-Vowels* in the *Hebrew* Language. The Doctrine agreed and current in their Schools of Theology, as to what they call the Divinity of the Sacred Books; about the Study that every one is oblig'd to in them; and upon all the Consequences of that Doctrine, had induced the above-mention'd Doctors, in Conjunction with some *Swiss*, to suppose, and piously believe, in spite of all plain Evidences to the contrary, that the *Points-Vowels* belong'd originally and essentially to the *Hebrew* Tongue, like the Consonants; and that they were brought forth by immediate Inspiration, as well as all the Things without Exception, that are contain'd in the Collection of those Books formerly bound up together by the *Jews*, and the Copies which we cou'd have, and are by us call'd the *Old-Testament*; This Title having appear'd the most Proper that could be invented. This *Theological Prejudice*, or Supposition, concerning the *Hebrew Vowels* having been declar'd

clar'd to be lawful by the Plurality of Voices, in concert with some of the *Thirteen Cantons*, no Candidate could be admitted to the *Exercise* of the *Pulpit*, without solemnly Protesting, that he receiv'd that Hypothesis in the Bottom of his Heart, as a certain Truth, with the other Articles of the *Consensus*; adding, with a blind Submission, that he would teach them all his Life with pure Zeal and Sincerity.

THIS Doctrine concerning the *Points Vowels*, among others had seem'd frivolous to the *Reformers*. Several Men of Learning and exquisite Sense, had also declared their Dislike of the Practice of these Oaths, and of these rash Signings; alledging that it was impossible for any one that acted with a good Conscience, to swear to any Thing, without having a distinct Idea, and certain Knowledge of the Truth of it; and that the Hebrew Points were visibly an Invention of the Modern *Jews*; of which Verity, Persons of never so little Reason could not, at least, but doubt. 'Tis easily seen that these strong Reasons staggered extremely the pious Prejudice; and those that favoured and defended it, knew not what to say, not having the Key of the Controversy. They apprehended well enough, that it was not fit to affirm with an Oath an uncertain Fact; and the Certainty of this was grounded in their Minds but by an urgent Need which they had of it, to prevent their vulgar Theology from being overturn'd. They also plainly discover'd, that it was unjust, and even impracticable, to require such Oaths of Young Men, who came to obtain the Liberty of Preaching; because it was not reasonable to impose upon them the Necessity of being, during all their Lives, of the same Opinion, especially in a doubtful Matter of Fact. When I was a Child, says *S. Paul*,  
I thought

I thought as a Child, I spoke like a Child ; but when I became a Man, I put away childish Things. We must not betray our Hearts, and extinguish the Light that offers itself when we are arriv'd to the Age of Reason, upon the Account of a Writing which we imprudently sign'd, and consented to, by the Solicitation of impertinent People, in our Age of Simplicity and Ignorance. These Gentlemen did consider also, that to build Religion upon the moving Sand of a vain Probability, upon an impossible *Perhaps*, or an uncertain Truth, was almost to abandon it to the Raillery of the Libertines, and to the Insults of all the Infidels ; without reckoning that rational Men would make use of solid Arguments, for the particular and secret Use of their own Conscience, as soon as they could have the Happiness to see themselves out of the Dust and Clamours of Sophistical Schools, and free from the Tumults of the Academy. They did not altogether resist the Force of those Reasons ; but they wanted a Clew of Thread, or some Wings to get out of their Labyrinth. In fine, as they were involv'd in these Perplexities, a helpful Hand is come, and hath open'd their Eyes, with shewing 'em the Way of their Deliverance. • All this was We shall so much the more willingly forbear occasionally taking notice here of the Particularities of \*dope upon Account of the this Event, because they have not been related count of the to us with perfect Exactness, and would perhaps wise Scruples and Firmness be tiresome too. However, they have † thrown of Mr Vial, a down at Geneva, the XXIV new Idols of the French Minister, who now Consensus, in Expectation of the Fall of many performs his others, and of all that scholastical vain Theology, as they call it, that we were mentioning Office at Geneva.

† This Consensus was not, as I believe, quite abolish'd by a Decree ; and even I hear they have had some Condescendency for the Scruples of divers weak Doctors, in the Resolution that was taken of renouncing these new Articles of Faith.

just



just now ; which being already in a wavering Condition, as we shall see by and by, must soon disappear to make Way for the pure Doctrine, and really Christian, in its Primitive and \* Apostolical Simplicity.

\* This in few Words, presents the above said Key of these Controversies : the *Clew of Thread, or the Wings to get out of the Labyrinth,*

5. THE various Things here above mention'd, and the extraordinary Light that has shone some while ago in the Academy of *Geneva*, would make one hope for a more happy Time to come yet, tho' he had no other than these two Reasons : but a positive Matter of Fact encreases and strengthens that good Hope. This Fact is, that an Academical Discourse upon a very grave Subject was solemnly spoken some Years ago, at *Geneva*, by a Minister and Professor of Divinity, in the Presence of the Council of State, and of the Clergy, &c. in which Oration, that was universally applauded, and publish'd by an express Order of the Senate, the following Propositions or Maxims are fully contained. I relate 'em with Pleasure, in the Additions I am making to these *Memoirs*, as a Fifth important Article of Reformation, which if not yet made, is at least solemnly † promis'd, in concert with those, in whose Power it is to finish the Work.

† Testem te, appello, Deus Omnipotens ! says the Oration, Testem te hic Judicemq ; invoco, me Veritatem ac Pacem sincerè diligere, & utramque, pro virili, in hac Statione promoturum. Ita me bene ames Deus ! ita facias ! ita adjicias ! &c.

\* As these Maxims are not all in the Oration together ; and as we do not

relate 'em in the Language which the Discourse was spoken in, one must not mind the Order they are placed in here ; 'tis sufficient, that he find the pure Truth in it, as being scrupulously extracted from the Original.

of

of God well understood, &c. as if there had never been either \* Fathers, or Councils, or Doctors, or Universities.

\* Too true,  
we must own,  
is that Saying  
of the Poet,

that Nomina Rebus Magnas offundunt Tenebras, says a very judicious Author. Strip Turpasin, adds he, of the abusive Name of Doctor, of which Persons of his Character in the University have made a Mask for him, to disguise his Ignorance, and you will then see Turpasin in his Puris Naturalibus.

*Doctorem Phaleræ reddunt, Nomenque Magistrum*

† Pileo qua- Turp-Asinum : Invenies præter utrumque nihil.  
drangulo. † Corniger ille quidem est : Humerique teguntur amictu  
*Doctifico : Cerebrum sed caret Ingenio.*

I F the FATHERS, as we call 'em, were to come among us again, they would pity all our Sects, and would be far from being willing to enter into Communion with 'em ; as also our Sects would reject them in their Turn with Anathema's, and use 'em as so many pernicious Hereticks : These two Truths are not to be doubted, and may be demonstrated. 'Tis then very wrongfully, that in the different Societies that are call'd RELIGIONS, each makes a Show of the FATHERS, and boasts of having them of his Side. The conceited Opinion which they have of those Men, is unreasonable and very dangerous. More in the Supplement.

THE saving Truths have no Difficulty in 'em. || Cave à den-  
But why should we not speak freely ? our Vul- sis caliginibus.  
gar Theology is not well adapted enough to Pi- Spectra enim  
ety : On the contrary, N. B. that Holy Doctrine Larvæ Titu-  
is degenerated into vain Subtleties, which obscure, lum & faciem  
or destroy Piety. Theologiæ  
mentiuntur :

WE must then abhor the Intemperance of that fatal || Theology, which causes such great Evils *ψευδὸν σοφίαν*. sicuti  
in the World ; which occasions so many vain Philosophia,  
Questions : which rashly takes the Liberty of ea quæ ad  
being forward to penetrate into the Secrets of Scholas redac-  
ta est, horret  
spinis, & tota  
ferè occupatur in nectendis nodis insolubilibus, & detexendis quæ ipsa texuit.  
Aculeatis Nugis fatigat Ingenia. P. Molin. Oratio Inaugural. de Laudib.  
Theologiæ.

Intricatæ Theologorum contentiones super Religionis Negotio Homines odio plusquam Vatiniano, odio Theologico, inter se commissos tenent. Nodum in Scirpo quærunt. Hodierna Theologia postulat Lamentationes, non præconia. Id. Ibid.

the

the Almighty; into the Heights and immense Depths which surpass the utmost Understanding of Men.

LET us forbear all Disputes concerning the most High and ineffable Mysteries of the Divine Essence; as well as his eternal Decrees.

LET us leave hidden Things to God: We must not pretend to sound Depths that have no Bottom; those sublime and incomprehensible Things, which we ought only to admire.

LET us never violate the Pure and Holy Simplicity of the Christian Faith.— Let us not mix any Thing that is Human or Foreign with it.

WHO are we, that dare publish Laws that JESUS CHRIST has not establish'd? Who are we that dare multiply essential Tenets of Faith, by adding Things which the Mouth of God has not pronounc'd?

LET us take great Care to distinguish Things which are Certain from those which are Uncertain: The Things which are Profitable from Things which are Unprofitable: The Things which are Important from those that are less Considerable: The Things that are NECESSARY from those that are Not-NECESSARY.

LET us avoid all Disputes that run upon nothing but \* Words, as are those of Justification, Faith,

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\* 'Tis not to be conceiv'd that *Calvin* speaks, as he does, against the dangerous and rash Use of New Terms, in Matters of Divinity, and that he has consented to *Servet's* being burnt. For certainly, if *Calvin* and *Servet* had made use of no Words but those of the Scripture, and had both of 'em always



Faith, Good Works, and Abundance of others.

LET us speak nothing but the Language of the Scripture, without new Terms.

SACRED Things ought not to be treated but with very great Circumspection: Let us then be Wise and Sober, keeping within the Bounds of what is written.

ways remember'd, that they were treating of an ineffable Mystery, beyond all Expression and all Thought, those of Geneva never would have arraign'd and condemn'd *Servet. Calvin* agrees with *S. Hilary*, whom he cites, That to make Use of new Words or Terms in these high Matters, is to undertake an Unlawful Thing, to presume a Thing which is not allow'd of, and to pretend to express unspeakable Things. That after having put \* Father, Son, and Holy Ghost, any Thing that one may add more, is above all Expression, Intelligence of our Senses, and Conception of our Understanding. And he consents afterwards to what the same *St Hilary* says farther, That those are happy that have neither forg'd, receiv'd, or known any Confession, but the first and the most Simple one which was given to all the Churches since the Apostles Time. Institut. Calvin. Lib. 1. c. 13. Art. 5. To speak freely, all those different Things cannot be reconcil'd with *Calvin's* Conduct, upon several Accounts: And we must not disguise this great Man's falling into very great Contradictions even in his Confession of Faith; I say, his Confession of Faith; for I have several Proofs that he was the Author of it, and not *Chandieu*, nor *Beza*, as some Persons have said.

To invent New Words, as they have done upon these Occasions, is the Presumption of Persons that seem willing to find Fault with the sacred Writers, to speak better than they, and to perfect the Holy Scripture. The Use of Words is to express Things; it is then contrary to Reason, to pretend to express, by Words made on purpose, Things which they own to be inexpressible and incomprehensible. These are two great Faults: but they load their high Indiscretions with a detestable Act of Impiety, when the Inventers, or Followers, (to use that Expression) of these new Words, not content with the ill Usage they make of 'em for themselves, they set 'em up for TRUE IDOLS, and force others, to approve and make Use of 'em, that is to say, to adore 'em, upon pain of Fire both in this World, and the next. This is the Conduct of Human Understanding, in its most frightful Disorder, and most odious Per-  
versity.

LET

\* Plurimi  
Episcopi in  
Alexandria  
congregati  
cum Athanasio  
& Eusebio  
Nicæni Con-  
cilii Decreta  
roboraverunt,  
et Consubstan-  
tialem Patri ac  
Filio Spiritum  
Sanctum sunt  
professi, TRI-  
NITATEM-  
que NOMI-  
NAVE-  
RUNT. Et  
quoniam de  
Substantia et  
Subsistentia,  
quæstio turba-  
bat Ecclesias,  
sapienter DE-  
CRETUM  
EST UT NO-  
MINIBUS  
contra Sabel-  
lios UTA-  
MUR, ne  
Vocabulorum  
inopia idem  
putetur esse  
† Subsistentia  
quod † Sub-  
stantia. Sozo-  
men. Hist.  
Tripart. Lib.  
VI. Cap. XX.  
pag. 423. Ed.  
Froben. Basil.  
M. D.  
XXXIX.  
† *ὁ ὢν αὐτός.*  
† *ὅτι:* quæ  
de re plura So-  
crates, ibid.

LET us ingenuously own our Ignorance in Things that the Word of God does not reveal to us.

\* Solid Piety is founded upon a distinct Knowledge of the true Religion. If the Religion is vain, childish, and superstitious, the Piety of those who profess this Religion, how satisfied soever they may be with it, cannot be but ill order'd. Besides Piety is the Life and Soul of Religion. A just and perfect Knowledge of its Tenets is un-

[Nescire velle quæ Magister maximus docere non vult, erudita inscitia est *J. C. Scaliger.*]

LET us make no Question concerning Things which are Unspeakable; and let us not answer Questions of that Nature. But let us employ our selves humbly and only in the Study of Things that are reveal'd.

LET the pure Heavenly Doctrine, clear and easy in its self, be also always dispens'd in an easy manner proportionably to the Understanding of the People.

AND above all Things; let us establish a Throne for \* Piety in our Hearts. Let our continual Study be Sanctification; Zeal for the Glory of God; charitable Desire for the Salvation of Mankind: And then shall we see the Pure and saving Doctrine of Divinity gloriously triumph over the Ruins of Chimerical Notions, of foolish and pernicious Controversies, that disturb Peace and Truth among Men.

Tenets is unprofitable without Piety. The Worldlings who give themselves up to Licentiousness, their Religion is vain. *Jam. i. 26, 27.*

† Some People † Errantium personæ parcat Theologus vir imagine that bonus, eorumque emendationi, ac saluti, sent one cannot find Fault with the Sentence that was pass'd upon *Servet*, without D displeasing the State of *Geneva*; but they are mistaken. The Faults, that may have been committed almost Two hundred Years ago at *Geneva*, cannot reflect upon the Persons that are living now. There is no Reason for confounding Things which are so distinct, and even so far from each other. But the mighty precise Declaration publicly made at *Geneva*, which is here to be seen, in the Circumstances which I have taken Notice of, is an uncontestable Proof, that neither the Tribunals of *Geneva*, nor the Ecclesiastical Assembly would consent, now, to an Execution like that which the unfortunate *Servet* suffer'd: Errantium personæ Parcat.

per

per consulat.—Defendenda Religio, non occidendo, sed monendo: Non sævitiâ, sed patientiâ: Non scelere, sed Fide. Nam si Sanguine, si tormentis, si malo Religionem defendere velis, jam non defendetur illa, sed polluetur atque violabitur. Nihil enim est tam voluntarium quàm Religio, in qua, si animus Sacrificantis aversus est, jam sublata, jam nulla est. Lactan. Instit. L. v. c. 2.

To distinguish Things that are NECESSARY from those which are NOT NECESSARY, according to the Terms of the Divines of *Geneva* we mentioned just now, is, without doubt, the only Way to restore Christianity in its Primitive Purity; and at last to make Concord and Truth. \* One may succeed those various Confusions which put us think that this all in Disorder. But by a great Misfortune, the Step proceeding Execution of this happy Design has been hitherto the Rock or Stumbling-block even of those lead us to make who make Profession of teaching others. They mention of a all agree indeed, that among the Articles of another new those Formularies, in which are contained the Thing that Doctrines that constitute their Religions, accord-at *Geneva*, and ing to their Way of speaking, or rather their which has Sects, there are some which are Necessary or Fun-made some damental, and others that are not so: But how Noise. I am shall one believe it? They speak this Language speaking of some pacifick Letters that

the Academy at *Geneva* has wrote to the University of *Oxford*. But we shall fall again upon this Subject, which would take up too much Room here: And at present we content our selves with saying, First, That those who wrote to the University of *Oxford*, have acted according to their very incomplete Notions of the Church of *England*. Secondly, That the University of *Oxford* could not answer as they did to the Academy of *Geneva*, in following their own Principles, and standing fast to them. And Thirdly, That the several Doctors of the Church of *England* have continued to speak of *Geneva*, I mean of the Ecclesiastical Constitutions in that Republick, just as they did before, without any Regard to the much mistaken Completments that were made on both Sides.



\* 'Tis also the Opinion of a Man I wish I could always Praise and never contradict, in his *Traité de la Foi divine*; L. 2. Ch. 18. But notwithstanding the very great Esteem which I have for the Piety and Merit of that Author, the Importance of the Subject, obliges me to say here, that the best Way which he thinks to have found out is impracticable: and that the Consequences of his Opinion upon that Matter, tend inevitably, to the absolute Destruction of all Religion: A Truth, that will easily be proved.

by Custom, without having any distinct Idea of what they advance. The Definition they are accustomed to give of Fundamental Points, cannot be of any good Use, being involved with \* Contradictions and Absurdities; and therefore when we desire them to explain clearly what they think, and actually to separate those Articles one from another, we find that their confused Thoughts are a mere Chaos; and that they have spoken of those Tenets which they call Fundamentals, just as others speak of their Philosopher's Stone, and such Chimeras: Then, they see themselves reduced to Silence, or to maintain Things unmaintainable: And even, several in their Perplexity and morose Humours, have bethought themselves to say that 'tis an Heretical Notion, to demand Distinctions between Fundamental and no-Fundamental Doctrines. However, there is an absolute Necessity of establishing some Rule in this most important Affair; for indeed, to confess our selves incapable of distinctly shewing in what Things Religion consists, is openly to declare, that we do not know, properly speaking, any Religion. Those especially who undertake to instruct others upon that Matter, cannot but make themselves very contemptible, when they are forced ingenuously to acknowledge, that they don't understand what they teach; that they offer to the People committed, say they, to their Care, a Medley of Doctrines, some Necessary, some Needless, and perhaps frivolous or false, being not able to distinguish them. This is a very lamentable Language, not to say scandalous, for a Guide of Souls.

How inaccessible soever this Difficulty may appear to be, one can easily resolve it. But since to do it, we ought to establish certain pre-

vious

vious Things, the Discussion of which would be pretty long, we shall defer this Examination to another Time, and content our selves to take notice here of one Thing, which may be sufficient. 'Tis, in one Word, that those who teach from the Pulpits, in all their Sects, acknowledge, by a true Prodigy, considering what we have observed of their Perplexity about this Matter, that the Creed, called of the Apostles, contains fully, and perfectly in few Articles, and without any Reflections or Commentaries, all the Fundamental Points of the saving Religion. I say, as a Matter of Fact which cannot be contradicted, this to be the general Sentiment of those that are called Doctors IN ALL SECTS. Sometimes, a very strange Thing! they find no Access to these necessary Truths, nor any Character that distinguishes them: Sometimes they extend those saving Truths ad infinitum, making them to depend on the various Ideas, Thoughts and half Thoughts, Opinions, and Suppositions of every particular Person. And sometimes also, as if some sudden Metamorphosis had transmuted them, they alter their Language, and clearly see, say they, the full Sum, the only solid, real, essential and easie Saving Doctrine, of the Religion of the Primitive Christians, in the Ancient Creed, which they writ in all their Churches, in Golden-Letters, without any Paraphrase, or Explanation; being well contented to admit any Profelyte, either Pagan or Jew, who sincerely declared his Faith in those General and Apostolical Terms; and never asking any Thing more from the dying Persons, Learned and Unlearned: From whence it inevitably follows, that all the \* Disputes that are the Occasion of Schisms, do not belong to pure and essential

\* Dum de Novitatibus quaestio est: dum de Auctoritatibus quaerenda est: dum de Studio certamen est: dum in consensu Difficultas est: dum alter alteri Anathema est, prope nemo Christi est. Hilar. L. 2. ad Constant.---Carnales estis. Inter vos sunt Invidia, Contentio, Diffidia, & secundum Hominem ambulatis. Cum enim aliquis dicit, Ego quidem sum Pauli, & alius Ego sum Apollonis, nonne carnales estis? Quis igitur est Paulus? Et quis Apollonius, nisi Ministri per quos credidistis, &c. Cor. iii.

essential Christianity; and that the Sectaries of all Sorts, which have the solid and the essential Part of it, in the Simplicity of the Ancient Creed, would compose but one Body in the same Communion, if they acted according to their Principles; never confounding necessary Truths, which are Articles of Faith, with unnecessary Truths that should be removed out of their Confessions, and left to the Arbitrary Consideration of all Men.

THE wise and christian Maxims revived by the Divines of *Geneva*, which we have just now read, are perfectly proper to shew these two Truths, and to establish 'em, for the Peace and Happiness of all that bear the Name of Christians. Therefore we will not lose the Opportunity of supporting and strengthening them by some Passages taken from the Writings of other wise Men prompted lately by the like Piety, and guided by the same good Sense. If the Indolence, and the other Defects of the several Sorts of Persons, that govern the World, are the unhappy Cause that these Reflections do not produce the general Good that one might expect from them, and make the Golden Age of Christianity happily return in its original Holiness and Simplicity; at least they will be useful, I hope, to several well disposed Persons, in procuring them an Expedient to quiet their Minds about a great many Things that disturbed them, and often provoked them to Anger without Necessity; and in giving them Thoughts of Compassion and Charity for all their Neighbours, in what Sects soever they are engaged.

AGREEABLY the superiour Clergy of the Province of *Canterbury* have lately declared themselves



selves in a publick Writing, against the Temerity of those who dare to pretend to sound the Depths of God, explain Mysteries, and penetrate into Things that are ineffable: An Evil, from which, all the superstitious Thoughts, and Disorders that corrupt Religion do spring.

—NOR are we insensible, say they, how much Religion has suffered by vain Pretences to fathom those Depths of Divine Wisdom, which are unsearchable; and to advance nice Explications of Mysteries which are inexplicable, &c. V. A Representation of the State of Religion — Unanimously agreed upon by a Committee of both Houses of Convocation of the Province of *Canterbury*, *London*, 1712.

—MYSTERIA in Religione, quatenus Mysteria, sunt res Sacræ, necessariò & semper velatæ, occultæ, incomprehensibiles, & ineffabiles: Atqui, de rebus Sacris, necessariò & semper Velatis, occultis, &c. non est disputandum: Ergo de Mysteriis, in Religione, quatenus Mysteria sunt, non est disputandum. *Hieron. Mellingham*, True Wisdom, p. 17.

THE Church, from the Beginning, has selected out of Scripture, those plain Fundamental Doctrines, which were delivered as of Necessity to be known and understood by all Christians whatsoever. And these all Persons were taught in their Baptismal Creed, which was, therefore, usually called the Rule of Faith, — and contained all the Things immediately, fundamentally, and universally necessary to be understood and believed distinctly by every Christian.

— As in Process of Time, Men grew less pious, and more contentious ; so in the several Churches they enlarged their Creeds, and Confessions of Faith ; and grew more minute in determining unnecessary Controversies ; and made more and more Things explicitly necessary to be understood ; and, under Pretence of explaining authoritatively, imposed Things much harder to be understood than the Scripture itself ; and became more uncharitable in their Censures : And the farther they departed from the Fountain of Catholick Unity, the Apostolical Form of Sound Words, the more uncertain and unintelligible their Definitions grew ; and good Men found no where to rest the Sole of their Feet, but in having Recourse to the original Words of Christ himself, and of the Spirit of Truth, in which the Wisdom of God had thought fit to express it self. *Sam. Clarke, D. D.*  
 \* The Scripture Doctrine of the Trinity. Introd. p. 7, 8, &c. read the following Pages. — — —

\* It will be easie to write against this Book, but not to confute it. But Leave is desired to say here by the By, that two or three very material Things are certainly wanting to the System of this excellent Man.

It has been the common Disease of Christians from the Beginning, not to content themselves with the Measures of Faith which God and the Scriptures have expressly afforded us ; but out of a vain Desire to know more than is revealed, they have attempted to discuss Things of which we can have no Light, neither from Reason,  
 nor

nor Revelation. Neither have they rested here, but upon Pretence of Church-Authority, which is \* none, or of Tradition, which for the most \* None at all Part is but Figment, they have peremptorily in this Case, concluded and confidently impos'd upon others a Necessity of entertaining Conclusions of that Nature; and to strengthen themselves, have broken out into Divisions and Factions, opposing Man to Man, and Synod to Synod, till the Peace of the Church vanish'd without all possibility of Recall. *Hale's Tract concerning Schism.*

THIS presumptuous Imposing on the Senses of Men upon the general Words of God; and laying them upon Mens Conscience together, under the equal Penalty of Death and Damnation: This vain Conceit that we can speak of the Things of God, better than the Words of God: This deifying our own Interpretations, and tyrannous Enforcing them upon others: This Restraining of the Word of God from that Latitude and Generality, and the Understandings of Men from that Liberty, wherein Christ and the Apostles left them, is, and has been the only Fountain of all the Schisms of the Church; and that which makes them continue the COMMON INCENDIARY OF CHRISTENDOM; and that which tears into Pieces not the Coat, but the Bowels and Members of Christ: *Ridente Turcâ, nec dolente Judæo*: to the great Satisfaction of Jews and Infidels. *Chillingworth, cited by the R. D. Clarke.*



HE could not but expect that God would some Way or other punish Christians, by reason of, [N. B.] their pertinacious Disputing of Things Unnecessary, Undeterminable, and Unprofitable : and for their Hating, and Persecuting their Brethren, which should be as dear to them as their own Lives, for not Consenting to one another's Follies, and senseless Vanities. Bishop. *Taylor*, Epist. to the Liberty of Proph.

THE Example of *Atbanasius* in his Creed, has been follow'd with too much Greediness. All the World in Factions ! all Damning one another ! each Party damned by the Rest ! There is no Disagreement in Opinion, but Damnation presently to all who disagree. Bishop *Taylor*, Polem. Works, p. 964.

MATTERS of Speculation, indeed, of Philosophy, or Art ; Things of human Invention, Experience, or Disquisition, improve generally from small Beginnings, to greater and greater Certainty, and arrive at Perfection by Degrees : But Matters of Revelation, and divine Testimony, are, on the contrary, complete at first : And the Christian Religion was more perfect at the Beginning ; and the Words of God are the most proper Significations of his Will, and adequate Expression of his own Intention ; and the Forms of Worship set down in Scripture, either of Precept or Example, contain the best and most unexceptionable Manner of serving him.

IN

I N the Days of the Apostles therefore, Christianity was perfect, and continued for some Ages, in a tolerable Simplicity, and Purity of Faith and Manners, supported by singular Holiness of Life ; by Charity in Matters of Form and Opinions ; and by the extraordinary Guidance of the Spirit of God, the Spirit of Peace, Holiness, and Love. But needless Contentions soon began to arise ; and Faith became more intricate ; and Charity diminish'd ; and Human Authority, and Temporal Power encreas'd ; and the Regards of this Life grew greater, and of the next Life less ; and the Religion decay'd continually more and more, till at last, according to the Predictions of the Apostles, it was swallowed up in the great Apostasy, out of which it began to recover itself at the Reformation, when the Doctrine of Christ and his Apostles, was again declar'd to be the only Rule of Truth, in which were clearly contained all Things necessary to Faith and Manners. And had that Declaration constantly been adher'd to, and Human Authority in Matters of Faith disclaim'd in Deeds as well as in Words ; there had been possibly no more Schisms in the Church of God, nor Divisions of any considerable Moment among Protestants. But yet Thanks to be God, the Root of Unity has continued, &c.

H A D those Things never been meddled with, and had Men contented themselves with what is plainly reveal'd in Scripture, more than which they can never certainly know, the Peace  
of

of the Catholick Church, and the Simplicity of Christian Faith, had possibly never been disturb'd. The true Veneration of Mysteries consists, not in making them ourselves, and in Receiving blindly the Words of Men, without understanding 'em. *Sam. Clarke D. D.* in the *Introduct.* of his *Book of the Script. Doctr. of the Trinity.*

HE that calls a Proposition NECESSARY, which the Apostles did not declare to be so, or which they did not teach to all Christians, learned and unlearned, is gone beyond his Proportions; for every Thing is to be kept in that Order where God has placed it. There is a Classis of NECESSARY ARTICLES, and that

† Ex ista Fidei confessione  
Symb. Apost.  
quæ breviter  
Symbolo continetur: Lac  
Parvulorum,  
Cibus Fortium, &c.  
*Aug. To. III.*  
p. 84. Col. 1 B.  
Edit. Paris.  
Certa est Fidei Regula.  
Tom. X. p.

773. Col. 1.  
brevis numero, grandis  
pondere. Tom.

X. 313. Col. 2. D. Symbolum comprehensio est Fidei nostræ atque perfectio; Simplex, breve, plenum, ut simplicitas consulat audientium rusticitati, brevis Memoria, plenitudo Doctrinæ. p. 761. Col. 1. D. Ibid. p. 773. C. 1. Illud affirmat opus esse 12 Apostoll. C'est le langage, & le Sentiment universel des tous les Ecrivains Ecclesiastiques, & de tout l'Eglise Chrestienne; sans excepter l'Eglise Romaine, ni mêmes les Jesuites.

is, the APOSTLES CREED, which *Tertullian* calls † *Regulam Fidei*, the Rule of Faith: and according to this, we must teach Necessities. The Catholick Church has been too soon, and too much divided. But, *N. B.* in Things simply Necessary, God has preserv'd us still unbroken. All Nations, and all Ages recite the Apostles Creed; and all pray the Lord's Prayer; and all pretend to walk by the Rule of the Ten Commandments. *Bishop Taylor's* second Sermon on *Tit. II. 7.*

Tout le différent qui se trouve aujourd huy en la Religion, entre l'Eglise Romaine & les

Protestans,



Protestans, est sur certains Points que l'Eglise Romaine tient pour importants et nécessaires Articles de la Foi Chrestienne, que les Protestans au contraire, ne veulent croire, ni recevoir pour tels. *J. Daillé, Du vrai usage des Peres. Page 1.*

HE that puts upon his own Doctrine a Weight equal to this of the Apostle's Declaration, either must have an Apostolical Authority, or an Apostolical Infallibility; or else he becomes a false Apostle. *Bish. Taylor's second Vis. Sermon on Tit. II. 7.*

THE Apostles, or Apostolical Men, omitted nothing of Necessity. *N. B.* The Articles of their Creed are as minute an Explication of the Fundamentals as is necessary to Salvation: But, if this was sufficient to bring Men to Heaven then, why not now? Neither are we oblig'd to make these Articles more particular and minute. *N. B.* Because it is not certain that our Deductions from them are certain; and one calls evident what is so obscure to another, that he believes it false. It is then the best and only safe Course, to rest in that Explication the Apostles, or Apostolical Men have made. *Bish. Taylor, Lib. of Proph. Sect. 1. Paragr. 7, 10, 11, 12.*

PUTTING Things unnecessary in the Service of the Church, was the first Beginning of all Superstition. *Hales, concerning Schism. p. 216, 217.*

WHATEVER

WHATEVER was not always from the Apostle's Times explicitly necessary to Salvation, can never become so. *Thorndike's Epilogue Book II.*

HE that fears the Lord of Heaven and Earth ; walks humbly before him ; thankfully lays hold of the Message of the Redemption by JESUS CHRIST, and strives to express his Thankfulness by the Sincerity of his Obedience : He is sorry with all his Soul, when he comes short of his Duty : He walks watchfully in the Denial of himself, and holds no Confederacy with any known Sin : If he falls in the least Measure, he is restless till he has made his Peace by true Repentance. He is true in his Promises ; just in his Dealings ; charitable to the Poor ; sincere in his Devotion : That will not deliberately dishonour God, altho' with the greatest Security of Impunity : That has his Hopes, and his Conversation in Heaven : That dares not do any Thing unjustly, tho' never so much to his Advantage ; and all this, because he sees Him that is invisible, and fears him because he loves him ; fears him as well for his Goodness as his Greatness : Such a Man has the Life of Religion in him : And that Life acts in him, and will conform his Soul to the Image of his Saviour ; and go along with him to Eternity, notwithstanding Practice or Non-Practice of Things Indifferent, or not Necessary. But, on the other Side, if a Man fears not the Eternal God ; he doth commit Sin with Presumption, lives loosely, &c. such a Man, altho' he disclaims against Heresy, &c. he wants the Life of Religion. *Matth. Hale, Knight, and Lord Chief Justice of England.*

THE Number of those who know these Truths, is certainly great; and it is impossible for any one not to perceive 'em, if he is but ever so little attentive to them: Though the Misfortune is, that a great Timidity, not to say Baseness of Soul, and criminal Prevarication, keeps the most clear sighted in a fatal *Inaction* and Silence. A *worldly Policy*, which they call *Prudence*, and of which they boast, renders them however Accomplices with those who commit these Evils. They make Vows like lazy Persons, and stand with their Hands across, or rather remain mute while the greatest Disorders rise to their full Measure, instead of setting their Hand to the Work, with Force and Courage, and opposing the Multitude, in spite of its Insults, and Rusticities, to prevent in Time the Deluge of Errors that threaten to drown the whole Earth irreparably; and which draws after it innumerable Calamities. Audendum est, ut illustrata veritas pateat, Multique ab errore liberentur. Lactan. Instit. Divin. Lib. iv. C. 5. QUI VERUM TACET, FALSUM COMMITTIT. Veritas, cum non defensatur, opprimitur.

✠ I formerly saw at *Geneva*, a Woman condemned to Death, of Thirty five or Forty Years of Age, that knew nothing at all of *Jesus Christ*, nor any Thing at all of Religion; save only that she ought to go every Sunday at least to hear a Sermon. She said indeed, that we ought not to offend God as she had done; but tho' she was in her right Senses, and without great apparent Trouble of her Mind; she could not answer to any Particular concerning Religion, having never

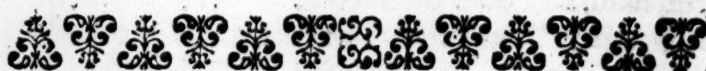


ver understood any Thing of those Matters, besides Noise from the Pulpit. Three or four Ministers that were there, and I with them, being very much afflicted to see such prodigious Ignorance in a Person that was to die before Night, consulted together to endeavour to make this Woman a Christian, as they express'd themselves; and they said upon that Subject many very good Things, which would prove, if I wrote them down here, that the Tenets which make the Essential Part of Christianity, and which they have sometimes so very much Trouble to discover are contain'd in a little Space. Every one of these Doctors then, did their utmost Endeavours to give this poor Woman some Notion of God, and of Jesus Christ; but it was all in vain. Besides, her having some Uneasiness, as one may suppose; all that they told her, appear'd to her so new, and so strange, that it had not the Power to move her at all. She appear'd indeed to have some Emotion when they spoke of her Redeemer; of one that was to *Save* her; but when she understood that she must however go to Execution that very Day, she relaps'd into her former State. And after the great Trouble which the Ministers took, in relieving one another, from Four \* in the Morning till Four in the Evening, they left her as they found her. 'Tis true, that tho' they could have prevail'd upon her to make her repeat some certain Words, as Magpies and Parrots do, it would have been still the same Thing for her. I own I was surpriz'd that so many Doctors unanimously believ'd that this Woman could become a Christian, according

\* As I was then Boarder at one of these Ministers, the good Mr *Du Four*, an *Israélite* in whom was no Deceit, who, being nominated to go and comfort this poor Woman very early, I desir'd to accompany him.

cording to their Idea, from learning \*by Heart, \* The Princi-  
 and pronouncing by Rote nine or ten Words, or ple of the Re-  
 more. But not to insist on that Mistake, or that form'd is the  
 very strange Inadvertency, I must here let the Faith which  
 Reader observe the double Design of this lit- they call ex-  
 tle History: First, to prove that the Funda- plicite Faith  
 mental Tenets which the common Teachers, or with Light,  
 Preachers cannot meet with, neither in the Bi- and founded  
 ble, nor in their Schools, when they seek after upon Know-  
 'em, naturally offer themselves in pressing Wants, ledge after a  
 as in this. These few Fundamentals make al- strict Exami-  
 ways, and only, the Religion of Dying Persons, nation and a  
 as it has been already noted: What Figure so- full Persuasi-  
 ever they have made in the World, those that on, &c. But  
 comfort 'em, never mention any Thing else, but as there was  
 God, and Christ, and the other Articles of the no likelihood  
 Apostolical Creed, with Repentance. And the se- of leading this  
 cond Design is to make the World take notice Woman so  
 of what Advantage those Sorts of Discourses are far, it seem'd,  
 generally, that are resounding in Churches out of that these  
 the Pulpits: For indeed, among that Multi- Gentlemen  
 tude of People that run to hear 'em, a very were content-  
 great Number are no better instructed than this ed with her  
 poor Woman was, who had heard some Thou- pronouncing  
 sands of such Speeches, tho' perhaps they have of herself, a  
 better Memory than she had: which arises few good  
 from the bad Way of the Orators, who perplex Words which  
 the Minds of their poor Hearers with a Con- they immedi-  
 fusion of Things which are neither clear, nor ately put into  
 within their Capacity, nor even express'd in her Mouth.  
 popular and easy Manner: Tho' the Design of She could re-  
 Preachers, ought not to be, as we have already peat Word for  
 observ'd, to gain the Applauses of the Learned Word; and  
 Men, but to instruct the People for their Salva- sometimes two  
 tion, as much as they can. or three  
 Words toge-  
 ther, but no  
 more, and  
 without any  
 Apprehension  
 of any Mat-  
 ter.

THESE new Reformati<sup>o</sup>ns that have been made at *Geneva*, having necessarily engag'd us in these important Reflections, we shall defer to another Time the Remarks which we have still to make on that Place.



## LETTER XXXVIII.

S I R,

THERE cannot be a more pleasant Road than that between *Geneva* and *Lausanne*; it is one continu'd Hillock, very populous, and well till'd. We rarely lost sight of the Lake; and sometimes on the other side Piles of lofty and forked Mountains, always glittering with immemorial Snow, which gives to the Prospect a very pleasant Variety.

VERSOY, about a League from *Geneva*, is situated upon a Point of Land belonging to the *Païs de Gex*, which shoots out upon the Bank of the Lake. The Dukes of *Savoy* have several Times fortify'd this Village, and planted Cannon in it, to incommode the Barks of *Geneva*, that are commonly employ'd in Merchandize. But the *Genevois*, have also twice made themselves Ma-  
sters



sters of this Fort, after a Manner that did them Honour; particularly, when they took it Sword in Hand in the Year 1589. They got some Booty in it, besides six Pieces of Cannon, which make at present one of the Ornaments of their Arsenal; and they demolished the Fort, named *St Maurice*: The King of *France* to whom this little Place belongs at present, keeps some Soldiers in it.

ABOUT a League from *Versoy*, we passed through *Copet*, a pretty good Town, Castle, and Barony belonging to the Canton of *Berne*, joining to the Lake: And about two Leagues farther, we came to the little City of *Nyon*, which they say is very ancient, upon the Lake also: Some *Roman* Inscriptions have been found there, and about *Rolle* upon the same Road, which is a pretty large Borough. *Morges*, where we lay, is largest: 'Tis the Capital of the Bailiwick, and about eight Leagues from *Geneva*, still coasting the Lake. From thence we discovered the Smoak of a Fire that did a great deal of Mischief at *Vevay*, towards the End of the Lake, as we were informed next Morning.

WE met upon that Road Abundance of Waggon laden with the famous *Vin de la Coste*. They told us at *Morges*, that the Carters may drink as much of it as they please with a Straw; but that they should be hanged if they mingled Water with it; a great and unpardonable Crime in *Switzerland*.

THE Situation of *Lausanne* an ancient City, a *LAUSANNE* large Mile from the Lake, is extremely rough *NE. Lausan-* and uneven, upon three Hillocks; and there is *na. Lausanni-* a certain Wildness that appears about it at the *um. A Bishop-* first View. Nevertheless, I have observ'd during *rick: The* Bishop resides, the long Stay I formerly made at *Geneva*, that *at Fribourg,* that City is lov'd by all those who are particu- *near it: It is* an Academy.

\* Formerly dedicated to our Lady : It was built by *Alphonso King of Burgundy*, in the Year 736, say the Annals, according to the Virgin Mary's express Order.  
\* On the south Side of the Quire.

larly acquainted with it. There are several pleasant Walks round about, especially towards the Lake, and upon the Place called *Mont-Benon*, where they exercise themselves in shooting with Bows and Arquebusses ; and the Civility of the Inhabitants is extreamly commended. You must not expect a particular Account of it, because I only passed thro' without stopping longer than three or four Hours. The Cathedral \* Church, now called the great Temple, is pretty fine indeed ; but neither so very large, nor so very fine, as the People of that Country imagine. I have read in it some Fragments of ancient Epitaphs, but I found nothing that was remarkable in 'em. Some Years ago, the Wall, as strong as it is, was † cleft by an Earthquake from Top to Bottom through the fine Window called the Rose ; and the Opening was so wide, that the Children who plaid in the Place before it used to put their Mantles in it. Some Time after, a new Earthquake shook the Wall, and brought the Sides of the Opening so near together, that they were almost joined as they are now : This is one of the Curiosities at *Lausanne*.

At the Entrance of the same Church, under a Portico, there are twelve Statues, which the common People esteem very much. They call 'em the twelve Apostles ; tho' *Moses* with his Horns be one of these Twelve, and *Solomon* another of 'em. Those of *Lausanne* were not such rigid Burners, and Destroyers of Images at the Time of the Reformation, as they were at *Geneva*. However I wonder, that they have spared the Crucifix, painted with some other Figures against the Wall of the Quire, on the Outside, joining to which there is an IHS MRA [*Jesus Maria*] well gilt. I cannot conjecture upon what their superstitious Practice was grounded, being

being one of the oddest that ever has been; which was that the Gardiners † formerly made all the † Some do the Seeds they sowed to touch the great Bell of this same yet. Church, to make 'em grow the better. See some farther Remarks, in the Instructions to a Traveller.

At the Town-house, which is an old Building, they preserve some Monuments that were brought from the ancient City of *Arpentras*, on the Ru-<sup>\* Built by the Canton of Berne since the Reformation; they told me that in the Year 1579, upon the Bell that calls the Scholars, the following Latin Verse is to be read.</sup> ins of which the Village of *Vidi*, as I have been told, is now seated. Two large Streams run within the City, which turn several Mills, and bring thither other Commodities. I observ'd three publick Fountains. The Castle, where lodges the Bailiff or Governour for their Excellencies of *Berne*, for so it is they speak in this Country, is a solid Mass of Building at the upper End of the City. Near it is the \* College, a pretty Building; the ancient Bishop's Palace; the Arsenal; and the Hospital. They shew'd us some Remains of the *Cordeliers* Convent, in which † *Felix V*, Pope or Anti-Pope lodged some While, <sup>Musarum mo Berna potens [or docens] restaurat Alumnis.</sup>

† *Amé*, or *Amedeus*, the first Lord of *Savoy* with the Title of Duke, called the Great, and the *Solomon* of his Age, was certainly a good and a brave Prince. He being about the Age of 56, and considering the lamentable Condition of Sovereign Princes, he bethought himself to settle the Affairs of his Family and his Estate, reserving however to himself the Supreme Authority, and did retire to *Ripaille*, a little Town in *Savoy*, over against *Lausanne*; where he took a Sort of Hermit's Habit, let his Beard grow, &c. Pope *Eugenius* having been deposed at *Basil*, this *Amedeus* Nov. v. 1439. the Hermit of *Ripaille* was chosen in his Place. He refus'd at first, but at last he accepted, went to *Basil*, was crown'd there, and named *Felix V*, xxiv June 1440. *Eugenius* [a *Venetian*] always stickled for his Triple Mitre, and exercised the Papacy still among those of his Faction at *Florence*: But he died Feb. 1447. and *Nicolas V*, having succeeded him, he plotted and caball'd so much, that *Felix* resolv'd to live quiet again, and return'd to *Ripaille*. The Council being remov'd to *Lausanne*, there he resign'd the Papal Office, which was variously interpreted. Several have blamed him, for being willing to remain a Cardinal and Bishop; saying that it would have been better for him to have quitted all. *Felix* Princeps, says Pope *Pius II*, viz. *Æn. Sylv. si Senium suum Ecclesiasticis Titulis non FOEDASSET*. He died at *Geneva* Jan. 7. 1451. being 69 Years old.

*Lux fulsit Mundo, cessit Felix Nicolao.*



when the Council of *Basil* was remov'd to *Lausanne*, upon Account of this Pontifical Quarrel.

*Morat.*

\* On the xx notice of a Kind of Chapel, which is quite fill'd of *July*, 1476, with the Bones of those *Burgundians* that were Others say, defeated \* in that Place, to the Number of the xxiii of Eighteen thousand, by the joint Forces of *Lorraine* and *Switzerland*. We observed there

the following

Inscription D. O. M. *Caroli* inclyti & fortissimi *Burgundiæ* Ducis Exercitus, *Muratum* obfidens, ab *Helvetiis* cæsus, hoc sui Monumentum reliquit. A. 1476. 'Tis related by all Historians, that after the Battel, the Conquerors were so ignorant and silly, that \* they sold all the Duke of *Burgundy's* Plate as Tin, and all his Jewels as Glass Baubles. See what *Philip de Comines* has written of that Battel, and do not confound it with that of *Granson*, two Years before, 1474. *Philip* says that the Duke's Diamond was the largest in Christendom: That a Peasant who took it up, sold it for a Florin to a Priest, and the Priest for three Franks, about five Shillings, to another. The three incomparable Pearls, call'd the three Sisters, and the two Balas Rubies, the finest in *Europe*, had the same Fortune. \* A great Mistake in Mr *Spon*, and others: The Ignorance was in the Peasant and the Priest, not in the Conquerors.

AVANCHES.  
Aventicum.

As we pass'd by *Avanches*, they made us take Notice of some Ruins, which are said to be those of *Aventicum* or *Aventicum*, of which *Cæsar*, *Tacitus*, and several other Writers, *Greek* and *Latin*, have often spoken. But this City was already destroy'd in *Ammianus Marcellinus's* Time, towards the End of the Fourth Century. Its Bishop was formerly under the Metropolis of *Besançon*; some Time after its full Ruin, the Bishoprick was removed to *Lausanne*. The Town that now bears the Name of *Avanches*, is in the Dependency of the Canton of *Berne*, in one of the best Places of *Switzerland*: They put these two Verses upon one of the Gates.

*Inclyta Berna tuos devicit Aventica muros;  
Ast tibi fausta dies, quâ tibi parta salus.*

BERN

*BERN* is not a very large City, tho' 'tis the Capital of the most potent Canton in *Switzerland*. 'Tis situated in a Peninsula, formed by the *Aar*, which they commonly call the *Sac*, because of its Figure. 'Tis after this Manner that the *Moselle* surrounds on three Sides the Fortrefs of *Mont-Royal*, and puts that Treasure into a Sack or a Purse. The City is almost wholly built with Free-Stone, but the Buildings are more solid than beautiful; if we have Regard to the Rules of the finest Architecture. The Streets are clean, parted by a Rivulet that runs in the Middle, on each Side of which there are covered Walks under Portico's; but they are too narrow. This City was begun in the Year 1175, by *Bertbold IV*, Duke of *Zeringben*, ad coercendos quosdam Nobiles qui se superbius gerebant, says *Calvisius*; and finish'd by *Bertbold V*, his Son; as it is express'd by an Inscription which is upon the Tower where the publick Clock is. *Bertboldus Dux Zering. Conditor Bernæ Anno M. C. XCI.* Here is what another Author says: † *Nomen oppido daturus vovit Berchtoldus IV, Zeringbiæ Dux, quodcunque Animal ex Sylva quam cædebat, ibi enim erat Quercetum, primum profiliret, se ejus Appellationem Urbi tributurum. Exiliit autem Ursus; & inde læta cædentium Cantio,*

*BERN.*

Built above five Hundred Years ago, in the Country of *Zeringben*.

On the vi of March 1352,

this City enter'd into the Swiss Confederacy.

*J. Simler.*

The Reform'd Religion was solemnly established at

*Berne* in the Year 1528.

*Bernates & Tigurini, abolitæ Religionis Pontificiæ diem & Annum aureis Literis in columnam inscripserunt.*

*Sleidan.*  
Only married Persons are admitted into the Council.  
*G. Burnet.*

Holtz laß dich havven gern  
Die Statt Muß heyßen BERN.

*Obiit Berchtoldus* iste Anno 1175, & pendens opus reliquit. Filius consummavit; vir bonus & justus.

*Mark l' Escarbot*, who calls *Berne* *Arctopolis* in

† *Bertbold IV*, having resolv'd to give to the City he had a Mind to build, the Name of the first Animal that should issue out of the Forest whose Trees he was cutting down, for the Building the Houses; a Bear came out the first, &c. in the German Tongue *Bern*. For this Reason that City bears that Animal in its Coat of Arms, and had Bears kept and fed, as those of *Geneva* breed Eagles.

his *Tableau de la Suisse*, says that this *Berchtoldus* V, was Governour of the Country for the Emperor. The Country or Dukedom of *Zeringben* took up the whole Territory of *Berne*, and extended it self as far as towards *Fribourg*. *Berchtoldus* left his little Estate to the Emperor *Frederick* II, in case his Children died; and these poor Innocents soon after were poisoned.

\* Formerly call'd St *Vincent*. They boast much, but without great Reason, of the Ornamental Sculptures on the Portal of this Church.

† *William Tel*. They made a Medal at that Time, upon which there are three Men that appear to be conferring together; and

round it is written in two Lines. 1. *Arnoul de Undervald. Guillaume Tel, de Uri. Stouffacher de Suits*; 2. *Premiers Auteurs de la Liberté des Suisses*; l' An. 1296. || Under the Empire of *Albert* I.

IN this City we only visited the Arsenal and the great \* Church, the first of which is very well furnished, and in good Condition. In one of the Halls there is a Statue of that † famous Citizen of *Switz*, who was forced to shoot down [with an Arrow] an Apple that was placed on the Head of his own Child, fifty Paces from him; and they are both represented in that Posture. You know that that cruel and extravagant Humour of the Governor *Grisler*, joined to several other Grievances of the same Nature, || gave Birth to the *Swiss* Republick. Your *Childrey* relates, among other *English* Prodigies, That one *Robert Bone* of *Cornwal*, shot a little Bird on the Back of a Cow: But this last Archer did not run so great a Hazard as the other.

THE following Inscription was lately placed over the Gate of the House appointed for Manufacturies.

\* I'm inform'd this Inscription was removed in October 1692, at the Desire of the French Ambassador.

\* TEMPORE, quo crassa Clericorum Ignorantia, cum gratia & Privilegio Regis, in verum Deum cultum fureret; atque DRACONUM operâ eos quos *Huguenotes* vocant, ferro, flammâ, & omnis generis cruce, è Regno pelleret: Supremus Magistratus è ruderibus Cœnobii olim Prædicatorum has Ædes extruxit, ut Pietatem simul & Artem, Galliâ exulantes, hospitalibus tectis exciperet.



ciperet. Faxit Deus T. O. M. ut Charitatis hoc opificium, sit incremento Patriæ. *When the blind Ignorance of the Clergy, supported by the \* Lewis XIV. King's Favour and † Authority, rag'd against the true Worshipers of GOD, and by a Dis- sion of Dragoons with Fire and Sword, and all manner of Torments, drove those whom they call Huguenots out of the Kingdom: This House was erected by Order of the Supream Magistracy, out of the Ruins of an old Monastery of Prædicant Fryars; that Religion and Art, banish'd together out of France, might here find a hospitable Entertainment. May it please the most Great and Good GOD, that this Work of Charity may turn to the Advantage of our Country: And of these poor Innocent Refugees.*

† Tho' that Great and Magnanimous Prince never was inform'd of these Barbarous Cruelties.

IN the Church that belong'd to the *Dominicans* they preserve some Monuments of that memorable Piece of Roguery acted by the *Jacobin Fryars*; of which you may have read an Account in *Lavater's Treatise of Spectres*. *Henry Stephens* relates it at length; and *Nicolas Manuel*, who translated it into the *German Tongue*, says, That it has been publish'd in all Languages. The Story, in short, is thus: After several violent Debates between the *Jacobins* and *Cordeliers* concerning the Conception of the *Virgin*, whom these last maintain'd to be exempted from Original Sin; \* four † *John Vetter, Stephen Boltzborff, Francis Ulchi, and Hen. Sreniker.* *Jacobins* of *Bern*, at the earnest Sollicitation of several others of the same Order, undertook to prove their Assertion by a Miracle; to carry on which Design, they resolv'd to counterfeit Apparitions, and under borrow'd Shapes to speak in the Night to a simple † Novice; designing by many Contrivances, which I omit, to manage their Business so far, as to make the *Virgin Mary* herself tell him, that she was conceiv'd in Sin; hoping to perswade the People afterwards by the Noise of these Apparitions. The Plot suc-

† *John Vetter.*

ceeded for some Time according to their Desire ; the Novice was deceiv'd, he related his Visions, the People repair'd to him as to a Saint, or Prophet, and the Opinion of the *Virgin's* immaculate Conception began to be discredited. The Monks push'd the Matter too far. *Jetzer* at last perceiv'd the Cheat, and they finding themselves discover'd, at the first endeavour'd to gain him by Promises and Prayers : But afterwards proceeded to Threatnings, and attempted several times to poison him ; which he observing, made his Escape out of the Convent, and declar'd the whole Matter to the Magistrate, who ask'd and obtain'd || extraordinary Judges to make solemnly the Trial of these Impostors. The four Monks, whom the Management of their Intrigue had engag'd in a Complication of the most enormous Crimes, were put to the Torture, and confess'd all the Villany ; after which they were deliver'd over to the Secular Power, degraded, and † burnt in the publick Place. The Novice also underwent the Torture, but at last was acquitted.

|| Two Bishops and the Provincial of the *Jacobins*.

† An. 1509.

\* Since the Publication of these *Letters*, the Persons here mention'd,

and to whom their Enemies have given the Names of *Pietistes*, as a Re-

proach, or an Injury; after the same manner that the Romanists, call'd the first Reformers † *Christaudins*; Those Men, I say, are dispers'd all over Germany, as well as in Switzerland, and make a great deal of Noise there. See the little Book intitled *Lettre d'un ami à un autre, sur la Question, Qu'est ce que le Pietisme?* dated from *Cologne*, but printed at *Erlang*, 1702. See also another little Book: The Title of which is, A short Account of some Persons who have been instrumental in promoting the most Substantial Points of Religion, in some Parts of Germany; whose Proceedings some have endeavour'd of late to render odious, by the new invented Name of *PIETISM*. Publish'd for the Information of the impartial Reader, by *A. W. Boehm*. London, Printed and Sold by *J. Downing* in *Bartholomew-Close*, near *West-Smithfield*.

† That is related by *Pelleus* in the Life of *Henry IV*. He says that the Reproach-Name of *Christaudin*, [addicted to Christ] was us'd before that of *Huguenot*.

carefully

carefully enough grubbed up the Lord's Field ; that they have pull'd up none but the greatest Bushes of Briars and Thorns, and that they have left in it a great many bad Plants which are also necessary to be rooted out. They demand that Christianity may be re-establish'd in its Primitive Pureness and Simplicity ; that all People may be capable of knowing the Truth of Religion, in order to embrace and defend it, not with Prejudice, but Knowledge of the Cause, after a strict Examination, according to the Principles of the Protestants. They solicit all the Sectaries, that tear Christianity to Pieces, and break the Bond of Peace by their several Schisms, to end at the last these fatal Wars upon Subjects that were unknown to the Primitive Christians, whilst they agree in the essential Parts ; and to reunite themselves to praise the Lord together, with one Heart and with one Mouth, in Expectation of the happy Accomplishment of their common Hopes. And above all, they exhort to Piety, Reformation of Manners, and Practice of Christian Virtues, which are the Soul and Life of Religion. But as this good People greatly complain of those who calling themselves Pastors of the Flocks of Christ, devour them instead of Feeding 'em ; and turn into a Profane and gainful Trade, what they call their *Holy Ministry*, the poor Pietists will certainly encounter terrible Assaults to keep them from those very angry Doctors. When the *Ezekiels* and \* The Mini- the *Jeremiahs* \* censur'd the Sacrificers and the sters that were immediately sent by God oppos'd the Torrent of Vices, and boldly reprov'd the ordinary Pastors. Mos. Amyraut Minist. and Professor of Divinity, in his Vocation des Pasteurs ; Traité 1. C. 5.— Sacerdotes in officio peccantes corripiebant. M. F. Wendelin. Theol. Christ. L. c. 28.— Sacerdotes erudiebant. J. Piscator, Min. and Professor in Divinity, L. 25, Aphor. 7. and P. du Moulin Voc. des Pasteurs, &c.

other



\* *Jeremiah*  
VII. 11.

*Matth.* XXI.

13. There is  
nothing that  
can do the  
Church a  
greater Preju-

dice, than when the Wolves under the Mask of Pastors rob in the Church ; saith *John Calvin*, upon *John* X. 1. *Melius est nullum habere quam sacrilegum, impium, & sceleratum Ministrum ; qui non venit nisi ut macet & perdat, sicut Fur & Latro.* *Luther* in *Instit. Ministr.* *Ecclesiast.*

other \* Thieves of the Synagogue, as they call 'em ; and these, far from hearkening to 'em and mending their Manners, they revil'd and stoned 'em. Our new Reformers ought then to have a marvellous Courage, to encounter and vanquish this powerful League.

THE History of *Apollonia Schreyer*, who liv'd seven Years without Eating or Drinking, at *Berne*, being at that Time a Servant in Mr *Thorman's* House, is a Fact so fully attested, that if we deny it, we may as well deny that there is a City call'd *Berne* : Indeed, if a credulous Man is a Fool, an incredulous is a Madman, says *Petrarque* with good Reason. The Picture of this Maid is to be seen at Mr *Thorman's*, who is the Son or the Grandson of him whom we have just mention'd : and one may have of him a Sight of the authentick Originals that were given by the Senate of *Berne*, which put this prodigious Fasting out of all Doubt, with all the miraculous Circumstances that attended it, according to the Accounts that have been publish'd of it, by *Paul Lentulus*, and — *Fabri*, Physicians of *Berne*, appointed by the Magistrates to observe the Particularities of this Adventure. *Simon Goulart* of *Senlis*, and Minister at *Geneva*, has also related it in his very curious Collection of *Admirable Histories*. It would be easy to cite several other Prodigies of the same Nature, of which no reasonable Persons could doubt ; but it will be sufficient to shew a New one here, the Particulars of which have been lately printed, both in *English* and *French*, at *London* ; with several

veral Certificates and Reflections, in a little Book, Intituled \* *ESTRID*, an Account of a *Swedish* \* *Estrid*, or Maid, who has liv'd || six Years without Food; <sup>Hester Jons,</sup> born at *Noraby* and has had of God, during that Time, strange <sup>by in the Year,</sup> and secret Communications; now living in *Noraby* 1682. || In near *Malmo* in *Schonen*: As the same was com- 1711. She was municated to the Bishop of *Skara*, in *West Got-* in the same land; and laid before the Ecclesiastical Court at *Lundun*: And has been fully confirm'd by his <sup>Condition still, June</sup> 1713. Excellency the Veldt-Marshall *Steinbock*, by whom she has been frequently visited. Originally written in *Swedish*, and lately Printed at *Skara*; the whole being Attested by the Bishop thereof, in \* Translated to the Bishoprick of London a Letter to the Right Reverend Father in God *JOHN* Lord \* Bishop of *Bristol*; faithfully † in *August*, translated into *English* from the *Swedish*. Printed 1713. † By Mr *Ludolph*, in *London* for *J. Jacobi*, near *Somerfet-House* in the *Strand*. M. DCC. XI. my very worthy and excellent Friend;

formerly Secretary to His Royal Highness Prince *George* of *Denmark*; Nephew of the famous *Ludolph*, and no less Learned than He. The Lord Bishop of *Bristol*, now Lord Privy-Seal of *Great-Britain*, and first Plenipotentiary of Her *Britannick* Majesty in the Congress at *Utrecht* for the Treaty of Peace, gave him that Relation, in Order to translate it; and I had it from his own Mouth.

✂ I CANNOT leave this Article of *Berne*, in the Revising of these Letters, without making some Mention also of the Glory which this Noble and Puissant Republick has acquired anew, by the entire and notable || Victory which they have gain'd over the Disturbers of the <sup>The Abbot of S. Gall had</sup> Peace and Union of the *Helvetic Body*; having engag'd him- self in some forced all those Mutineers to throw down their Arms, and ask Pardon: Those of *Zurich* have Enterprises, that an Illu- sion of a mistaken Religi- their Share in the Triumph.

on made him think just. He was supported by the Incendiaries of the Vatican Faction, which must not be confounded with the Simple *Romish* Religion; but he was blam'd by *France*. Fame made the Glory of the Victorious, resound every where, in *August* 1712.

SOME

SOME Leagues from *Berne* upon the Road to *Soleure*, there is, as one passes by, a Monument to be seen, upon which there is an Inscription in the *German* Language, with the following Latin Verses.

*Uxoris dotem repetens Cusfinus amatae  
Dux Anglus, Frater quam dabat Austriacus,  
Per Mare trajecit validarum Signa cohortum;  
Miles ubique premens arva aliena iugo.  
\* Hoc rupere loco Bernates Hostica castra;  
Multosque injusto Marte dedere neci.  
Sic Deus Armipotens ab apertis protegat Ursum;  
Protegat occultis Hostis ab Insidiis.*

M. DCC. XLIV.

## • R •

### SOLO- THURN.

*Solodorum.*

The People of *Solothurn* are very superstitious.

† In Celtis nihil est Soloduro antiquius, unis Exceptis Trevis, quarum Ego dicta Soror, faith *Glareanus.*

*Simler* pretends that *Solothurn* was built by *Ninus.* Fable.

\* Dr B. as-

sures us, that in *Sept. 1685.* the Fortifications of this Place had already cost the Inhabitants above Two Millions.

SOLOTHURN is seated in a fertile Valley on the River *Aar*, which Passes also by *Berne*; it † boasts much of its Antiquity, and in that respect assumes the Title of the *Sister of Triers.* Its Latin Name is written several ways by modern Authors, but in the *Itinerary* of *Antonin* 'tis call'd *Solothburum*, from a Tower, as some think, that was erected there in honour to the *Sun.* This is the Opinion of *Carolus Stephanus*; but I cannot comprehend the Reason why *Antoninus* shou'd write *Solothburum* with a *Tb*, if he thought the Word was compos'd of *Sol* and *Turris.* This Place is encompass'd with regular Fortifications, which are lin'd with great Pieces of a Sort of white Marble. The *French* Ambassador always resides here, and 'tis the Opinion of the People that he \* fortified the Town. The People of *Guaftala*,

in



in the Duchy of *Milan* are of the same Opinion concerning their Fortifications; on which Five hundred Men are constantly at Work: 'Tis impossible to persuade 'em that the Fund of that Expence is in their *Duke's* Coffers.

BASIL is the largest, fairest, and richest City BASIL, now reckon'd to be in *Switzerland*. 'Tis surrounded only with a Wall defended by some Towers. The *Rhine* is already very broad and rapid at this Place; it runs thro' the City, dividing it into two Parts, which are join'd by a good \* Stone Bridge. That Part of it towards *Germany*, at the right Hand, is much less than the other which is seated on a rising Ground: They call 'em, one *Great*, and the other *Little Basil*.

Basilea. Urbs Rauracorum. Formerly a Bishoprick; an University. This City was united to the Cantons 1327. J. Simler. \* Some part of Wood.

THE Bishop that takes his Title from this City has his Residence at *Poirentu* since the Reformation, as the titular Bishop of *Geneva* resides at *Annecy*, and the Bishop of *Lausanne* at *Friburg* in *Switzerland*; but neither of those Prelates have any Power or Jurisdiction over these Cities. The Bishop of *Basil's* Chapter resides at *Fribourg* in *Brisgow*.

THERE are several considerable Libraries in this City, with some † Cabinets of Curiosities.

† In that which belongs to Mr *Seba-*

*stian Fesch* there are many rare Pictures, and several very singular Medals, that are not to be met with any where else, says *C. Patin*. The Cabinet of *Erasmus* and *Amerbach* belongs to the University, where there are also twenty Original Pieces by *Holben*, among which the dead Christ is particularly esteem'd, and might have been sold, say they, for a Thousand Ducats. There are four excellent Collections of *Greek* Consulary Medals, and Gold and Brass Imperials; the Gold Medal of *Plotina Trajan's* Wife, is one of the most rare. The following Epigram, by *Theod. Benz*, is under a Picture of *Erasmus*, that represents half the Body:

Ingens ingentem quem personat orbis Erasmus,  
Hic tibi dimidium picta Tabella refert.

At cur non totum? Mirari desine Lector;

Integra nam totum Terra nec ipsa capit.

Among the Manuscripts in the Library there is a very fair *Virgil*, and an *Alcoran* written on *China Paper*. *Ch. Patin*.

THERE

\* *Holbein*, or *Holben*, was of *Bafil*. As he Learnt what he understood of Painting without being taught by any one, so he had something that was peculiar to himself in his Works. *Henry VIII*, sent for him into *England*, upon *Erafmus*'s Recommendation; and he embrac'd with Joy that Occasion to be rid of his peevish Wife at Home. † We ought not always to make a frightful Picture of Death. He is to good People a Messenger of happy News, that ought to be represented as a good Angel.

THERE are some good Pictures in the Town-House, and among the Rest a *Passion* in eight Pannels by \* *Holben*. Travellers do not fail going to see the *Dance of the Deceased*, which is Painted on a Church-yard's Wall, and which they also attribute to the same Painter; but without being a great Judge one may boldly affirm, that there is nothing at all like his in it; tho' perhaps he put the first Hand to it. That Picture has so often been repair'd, and new painted over, that there remains nothing of what might have been very good at first. There is a Preacher, preaching upon *Daniel XII. 2* and *3*. And two Skeletons, coming out of a Sort of a Chapel full of dead Bodies Bones, sound a Trumpet and beat a Tabor, to give Notice that every Body must put himself in a Readiness, &c. After which, these † Skeletons representing Death, and || being differently dress'd, drive away to the Grave all Sorts of People, from the Emperor and the Pope to those of the lowest Condition. There are Forty of 'em that are thus led away, singly, by a Skeleton. This Figure of the Death speaks, in *German* Verses, and he whom he thrusts or drags along, makes some Answer. Here is, for Example what he says to the Pope; *Come, Holy Father, a Man so highly renowned! We must dance together now. \*\* The Money for Souls that thou hast sold will not be sufficient to redeem thee. Thy double Cross, and thy triple Crown will not save thee: Thou must Go.* And the Pope Answers, *I was called Holy upon Earth 'tis*

|| Generally he has something of the Dress and Ornament of those whom he carries away; as it were to laugh at 'em. For Example, he hath a red Hat with little Bells instead of *Fiocchi*, when he makes a Cardinal dance.

\*\* They made us observe, that these Pictures were Drawn before the Reformation; and it may be so, for they began to ridicule the Pope a long while before *Luther's* Time. Yet as they have been several Times repair'd, 'tis not improbable but that some Alterations have been made in 'em.

*true.*

true. I have mounted a Throne on which I have exercised a Power, I confess, without God's giving me a Command to do it. I have sold Indulgences, which brought me great Sums; and now, O Death, thou drags me away without any Indulgence. Generally speaking, neither what they make the Dead say to Death, nor what Death answers to those whom he leads away, is very witty; and the Pictures are not worth much. Of all the different Sorts of People that are going away thus, there are None but the Blind Men that depart without Regret; and the Painters Wife, why she leaves the World so willingly, is what they did not explain to us. We are inform'd by *Stow*, that there was such a *Dance* at *St Paul's London*, before that Church was consumed by the Fire, in the Year 1666. And I have seen the like at *Berlin* in *St Mary's Church*. There are at *Basil* two Inscriptions, that shew the several Alterations that have happen'd to those Paintings; and which perhaps the Reader will not be displeas'd to find here.

I.

A. O. C.

*Sebastiano Doppensteino,**Casparo Krugio**Coss.**Bonaventura à Bruno,**Jacobo Rudio**Trib. Pl.**Hunc Mortalis Chorum Fabulæ**Temporis injuriâ vitiatum,**Lucas Gebbardus, Jodocus Pfister,**Georgius Spoerlinus,**Hujus Loci Ædiles,**Integritati suæ restituendum**Curavere:*

U



*Ut qui vocalis Picturæ Divina  
Monita securius audiunt,  
Mutæ saltem Poeseos Miserabili  
Spectaculo  
Ad seriam Philosophiam  
Excitentur.*

ΟΡΑ ΤΕΛΟΣ ΜΑΚΡΟΤ ΒΙΟΤ.  
ΑΡΧΗΝ ΟΡΑ ΜΑΚΑΡΙΟΤ.  
CIC IO LXIIX.

2.

*Mortalis hunc Chorum Fabulæ  
Quem*

*Anno Reparatæ Salutis, M. D. LXIIX.  
Sebast. Doppensteino, Casp. Krugio, Coss.  
Bonavent. à Bruno, Jac. \* Rudino, Trib. Pl.*

\* Or Rudio.

*Lucas Gebbardus, Jodocus Pfisterus  
Georgius Spoerlinus,  
Temporis injuriâ vitiatum, restaurandum ;  
Anno M. D. CXVI.*

*I. Wernero Ringlero, Melch. Horneo ; Coss.  
Joan. Hieronymo Mentelio. Trib. Pl.  
Cum J. W. Ringlero Consf.*

*Hujus loci Ediles,  
Joan. Jac. Bidingerus, Jo. Huld. Thurneisen;  
Corrigendum, illustrandumque curaverunt :*

*Ut qui vocalis Picturæ divina monita  
Securius audiunt,*

*Mutæ saltem Poeseos Miserabili Spectaculo  
Ad seriam Philosophiam excitentur.*

ΟΡΑ ΤΕΛΟΣ ΜΑΚΡΟΤ ΒΙΟΤ.  
ΑΡΧΗΝ ΟΡΑ ΜΑΚΑΡΙΟΤ.  
M. D. C. XVI.

\* Upon a Pillar before the Quire.

THE Cathedral Church is a considerable Edifice. I transcrib'd the \* Epitaph of Erasmus with a great deal of Care and Exactness : Upon Account

count of Sundry Disputes, that some Men of Letters have had upon certain Particulars, which may be decided by this Inscription.

CHRISTO SERVATORI S.

DES. ERASMO ROTERODAMO VIRO  
OMNIBUS MODIS MAXIMO CUFUS IN-  
COMPARABILEM IN OMNI DISCIPLI-  
NARUM GENERE ERUDITIONEM PA-  
RICONJUNCTAM PRUDENTIA POS-  
TERI ET ADMIRABUNTUR ET PRÆ-  
DICABUNT BONIFACIUS AMERBACHIUS  
HIER. FROBENIUS NIC. EPISCOPIUS  
HÆREDES ET NUNCUPATI SUPREMÆ  
SUÆ VOLUNTATIS VINDICES PATRONO  
OPTIMO NON MEMORIÆ QUAM IM-  
MORTALEM SIBI EDITIS LUCUBRATIO-  
NIBUS COMPARAVIT INSTANTISPER  
DUM ORBIS TERRARUM STABIT SU-  
PERFUTURO AC ERUDITIS UBIQUE  
GENTIUM COLLOQUUTURO SED COR-  
PORIS MORTALIS QUO RECONDITUM  
SIT ERGO HOC SAXUM POSUERE MOR-  
TUUS EST IIII. EID. JUL. JAM \* SEP-  
TUAGENARIUS AN. A CHRISTO NATO  
M. D. XXXVI.

† I find HÆ-  
RES in my O-  
riginal Me-  
moirs : But  
complying  
with those  
who assure me  
that it is a  
Mistake, I set  
here HÆRE-  
DES, accord-  
ing to their  
Information.  
The Traveller  
may see which  
of us is in the  
Right, when  
he comes to  
Basil.  
\* Mr Bayle  
has written a  
great many

Things in his Dictionary concerning the various Manners in which Authors have taken Notice of the Dates of the Birth and Death of *Erasmus*, as we have already observed ; and we could add several other Considerations to what he has said upon that : But we shall content our selves with observing here, that there is no Room for us to wonder that Writers have varied about the exact Time of *Erasmus's* Birth, since, it seems, he was not certain of it himself, as we may judge by the History of his Life, of which he is the Author. The Septuagenarius in this Epitaph, is also a visible Proof, that those who wrote it, knew nothing certain of that Matter: They would expressly have mark'd the Day of his Birth, as they have that of his Death, if they could have done it. Their Septuagenarius, signifies being about 70 Years old ; or, in the Seventieth Year of his Age : And this Term marks certainly an Uncertainty.

UPON the Tomb-Stone that covers the Body, even with the Pavement, are these Words, according to *Boissard's* Relation ; for I neither saw, nor look'd after them.

*DESIDERIUM ERASMUM ROTERODAMUM*  
*Amici sub hoc Saxo condebant.*

*IV. Eidus Jul. Anno M. D. XXXVI.*

I SHALL take the Opportunity of inserting here the two \* *Latin* Inscriptions which are upon the Pedestal of the Brazen Statue which I mentioned in the Article of *Roterdam* ; since they were forgotten. See above Tom. I. Pag. 7.

\* There are two others in Dutch.

*DESIDERIO ERASMO*  
*Magno. Scientiarum. atque. Literaturæ*  
*Politioris. Vindici. & Instauratori*  
*Viro. Sæculi. sui. Primario.*  
*Civi. omnium. præstantissimo.*  
*Ac. Nominis. Immortalitatem. Scriptis*  
*Æviternis. jure. constituto*  
*S. P. Q. ROTERODAMUS*  
*Ne quod. tantis. apud. se. suosque. Posteris.*  
*Virtutibus. præmium. deesset*  
*Statuam. banc. ex. Ære. publico*  
*Erigendam. curaverunt.*

Upon another Side of the same Pedestal :

*Barbariæ talem se Debellator Erasmus*  
*Maxima Laus Batavi Nominis ore tulit*  
*Reddidit en Fatis Ars obluetata sinistris*  
*De tanto spoliū nacta quod Urna viro est*  
*Ingenii celeste jubar majusque caduco*  
*Tempore qui reddat solus Erasmus erit.*



LET us join to the Epitaph of the famous *Erasmus* that of *Boniface Amerbachius* his principal Heir; that of *Oecolampade*, one of those who took the most Pains about the Reformation of Religion, at *Basil*; and also that of *Simon Grynaeus*, called by *Beza*, the most Learned of the *Germans*, and *Calvin's* particular Friend; all which three are to be seen at *Basil*.

*BONIFACIUS AMERBACHIUS*

Parentib. & Fratrib. Opt. fed & *Maribæ Fuchsiæ*  
Uxori suæ Christianarum Virtutum Dotibus Incomparabili, cum *Ursula*, & *Hestere*, duab. Filiolis hîc quiescentib. Item, sibi ipsi, Liberis suis superstitibus, *Faustinae*, *Basilio*, *Julianæ*, Posterisque in Humanæ Fragilitatis Memoriam F. C. Parentib. Fratribusque jam olim, Uxore verò in ipso Ætatis Flore, cum Filiolis haud ita dudum, expectandi Cenforii, novissimique Dici ergò collocatis. Anno M. D. XLII.

*DEO OPT. MAX. ET CHRISTO SERVATORI.*  
*D. JOH. OECOLAMPADIUS*

PROFESSIONE Theologus: Trium Linguarum peritissimus: Auctor Evangelicæ Doctrinæ in hac Urbe primus; & Templi hujus verus Episcopus: Ut Doctrinâ, sic vitæ Sanctimoniâ pollentissimus; sub breve saxum hoc reconditus est. Anno salutis Ob. 21. Novemb. 1531. Æt. S. 49.

*DN. SIMONI GRYNÆO,*

ALMÆ hujus Academiæ Rectori, & laude & Memoriam sempiternâ, ob Linguarum Latinæ, Græcæ & Hebraicæ peritiam, omnisque Philosophiæ ad Miraculum usque cognitionem, ob Theologiæ veræ scientiam & usum, Digno; Monumentum hoc dicatum est. Ob. Cal. Aug. 1541. Æt. S. 48.

BEHIND the Cathedral Church there is a Linden Tree that makes a pleasant Shade: Its Trunk is at least six Foot in Diameter. To preserve it, they have taken care to encompass it with a Terrace supported by Boards, on which one may sit; and the following Verses are written round it.

† Pope Julius died in the Year 1513, and was Contemporary with the Emperor Maximilian I, here mention'd: From which

† *Julius Ecclesiae dum praefuit ecce secundus;  
Dum Sceptra Imperii Maximilianus habet.  
Hoc opus excisum, quo Rhenum \* cernere amœnum,  
Quo nemora, & pontes, monticulosque potes.  
Quo geminas turres, & mœnia conspicias Urbis:  
Concentus audis, dulcisonosque modos.  
An. D. † 1512.*

one may conclude that this Linden was already Large, much above two Hundred Years ago, since this Terrace was made to preserve it in the Year 1512. \* There is a fine Prospect from this Place. F. Tom. p. 97.

—*Immota manet, multosque per annos  
Multa virum volvens durando sæcula vicit.  
Tum fortes latè ramos, & brachia tollens  
Huc illuc, media ingentem sustinet Umbram.  
Virg.*

THE Clocks at *Basil* go always an Hour too fast: At Noon, for Example, they strike and point to one, and so the rest. Some say this Custom was first introduced when the General Council was held in this City, in 1431, on purpose to deceive the Members, that they might separate early. Others say, that the Magistrates having received Information that certain Conspirators were to execute their Design at an appointed Hour, ordered the Clocks to be put forwards, that they might strike an Hour sooner than they ought to have done, to break the Measures of the Conspirators: And that to preserve the

the Memory of that Strategem, this Custom has been retained ever since.

THE great Number of Learned Men that *Switzerland* has produced, and especially the City of *Basil*, is a plain Matter of Fact which permits no Body to doubt, saith *Gesnerus*; that that People have Heads that will bear great Application to the Study of the most sublime Things, as well as to the Fumes of the Wines *de la Coste* and *du Rbin*. But that all may know, that they sometimes amuse themselves by Way of Diversion, with the Trifles of the *Humoristi*, of the *Intronati*, &c. and of all our Virtuosi of *Italy*, 'tis proper to give a Proof of it here, in transcribing an Inscription, which they have been pleased to make, to be engraven on a Montiment erected to the Memory of that *Munatius Plancus*, whom we have \* mentioned, who led a Colony into the Neighbourhood of *Basil*, in the Reign of *Augustus*.

\* See above  
Tom. I. p. 396.

---Colonias  
deduxit Lug-

dunum & Rauricam, under the Figure of the Mausoleum. Raurica. Rauracum. Urbs Rauracorum. Augusta Rauracorum, was about two Leagues distant from *Basil*, in the very Place where is now the Village called *Augst*, or *Auchst*.

L. MUNATIO PLANCO;

CIVI ROMANO;

VIRO CONSULARI, ET PRÆTORIO,

ORATORIQUE, AC M. CICERONIS DISCIPULO.

QUI, POST DEVICTOS ROETOS;

ÆDE SATURNI DE MANUBIIS EXTRUCTA;  
NON MODO LUGDUNUM, ET RAURICAM COLONIAM  
DEDUXIT,

QUÆ AUGUSTA FUIT APPELLATA  
AB OCTAVIO AUGUSTO TUM RERUM POTIENTE.

S. P. Q. BASILIENSIS,  
TAMETSIALEMANNORUM TRANSDUCTI COLONI;



SUBACTIS AC DEPULSIS RAURICIS;

AMORE TAMEN VIRTUTIS

QUÆ ETIAM IN HOSTE VENERATIONEM MERETUR,

VETUSTISS. TRACTUS HUIUS ILLUSTRATORI, CULPA

TEMPORUM PRORSUS ABOLITAM MEMORIAM

POSTLIMINIO RENOVARUNT.

ANNO. M. D. XXVIII.

I HAVE still in my Memoirs two or three Particulars of the City of *Basil*, which I would not forget.

THEY have a Custom which is become a Law, and which is singular and very commendable; 'tis that whoever passes through *Basil*, and declares himself to be poor, they give him Victuals, I think for two or three Days; and some other Relief, if they speak *Latin*.

THEY have some Publick Fountains, and several running Waters, which they distribute after such a Manner, that there are but few Houses that have not some Part of it for their private Use. A like \* Distribution of Waters in above an Hundred Thousand Houses that compose the prodigious City of *London*, is one of the great Singularities that Strangers ought to observe in it.

They

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\* The People of *Paris* come short, indeed, of enjoying so great Conveniency; which the great Prince last reigning, might have been able to have procured for them, if any one had started the Thought to him. But that vast City is not without having Abundance of Canals, which carry excellent Waters from *Harcueil* and elsewhere, into great Mens Houses, Monasteries, &c. In the Middle of *Nostre-Dame* Bridge, for Example, there is a Conservatory, in which the Waters of the *Seine* are rais'd by Pumps to be distributed in the City. I will here insert, since I have an Opportunity, the Six fine *Latin* Verses that are Engraven in Golden Letters upon black Marble, at the Top of the Magnificent Gate, under which they pass, in going up to this Conservatory.

Sequana

They carry the Water very frequently, by Leaden Pipes, into several Parts of the same House, and sometimes to the fourth Story.

THO' the City of *Basil* is large, almost all the Houses have each of 'em a Name ; which Particular perhaps has not an Example : So that for the Directions which one has occasion of, it is not necessary to name the Streets.

'Tis a Custom over all *Switzerland*, more particularly observ'd than in several other Countries, where the same Thing is practis'd ; to send a Present of Wine to Travellers of great Quality. They who bring it have certain Formularies which serve indifferently for different Persons, with care to insert the Word *Excellency*, or any such Terms in their proper Places, according to the Dignity of the noble Traveller ; which is sometimes as difficult a Task for 'em to perform, as for the Person to whom their Complement is address'd to forbear laughing at their

Sequana cùm primùm REGINÆ allabitur URBI,  
Tardat præcípites ambitiosus Aquas.  
Captus amore loci, cursum obliviscitur, anceps  
Quò fluat : & dulces nectit in Urbe moras.  
Hinc varios implens, fluctu subeunte, canales ;  
Fons fieri gaudet qui modo Flumen erat.

\* Aussi tost que le Seine, en sa course tranquille,  
Joint les superbes Murs de la ROYALE VILLE,  
Pour ces Lieux enchantez elle brule d'amour :  
Elle arreste ses flots, elle avance avec peine,  
Et par mille Canaux se transforme en Fontaine,  
Pour ne sortir jamais d'un si Charmant séjour.

\* Translated  
by Mr. Char-  
penteir, de  
l'Academie  
Françoise.

CUNCTA PARISIACO CEDANT MIRACULA MUNDO:

Non ego si biberem securæ Pocula Lethes,  
Excidere hoc credam pectore posse meo.

Maximus Æmylianus, Lisiensis Parisinus.

K k 4

fine

fine Harangue. But after all, they expect to be answer'd in Money ; and we know this by Experience.

HUNNINGHEN.

A N easy Descent leads from *Basil* to *Hunninghen*, along the left Bank of the *Rbine*. The *Cavalier* erected in this Place on the Bastion that looks towards *Basil*, with the Battery of great Guns levell'd against that City, are sufficient Indications, that 'tis not far from the fortified Village of *Hunninghen* to the open City of *Basil*.

I WILL not undertake a particular Description of the Fortifications of *Hunninghen*, but content myself with telling you in the general, that no Cost was spar'd to make 'em very good : The *Rbine* fills the Ditches when they please, and forms a little Island over against the Place, so that they were oblig'd to build a double Bridge over the two Arms of the River ; and these Bridges are well fortified, both in the Island and on the Side next *Germany*.

FRIBURG in  
*Brigow.*

FROM *Hunninghen* we came to *Friburg*, another important Place four Leagues from the *Rbine*. 'Tis seated in a Plain at the Foot of the Hills, and tho' it encloses a large Extent of Ground, the Fortifications that surround it are very good as far as they can be ; considering the Disposition of the Ground. The Marshal *de Crequi* took this Place, after a Siege of nine Days, in the Year 1677 ; and it has often chang'd its Lords since that Time. Its present Master has in a manner covered the neighbouring Hill with Heaps of Forts and Intrenchments, pil'd upon each other ; and by so doing has not only possess'd himself of the high Grounds that command the City, but fill'd it with the Cannon of all these Forts.

THEY make Buttons, Seals, Salt-sellers, Handles of Knives, &c. and several little Knacks in this City of a Sort of Agat found in the Neighbourhood.

'Tis



Part II. BRISACK, SCHLESTAT. 505

'Tis four Hours Journey from *Friburg*, to *BRISACK*.  
*Brisack*. I am not at all surpriz'd that this City  
 was formerly call'd the \* *Pillow of the Empire* ; \* 'Twas also  
 for both its Figure and Strength deserve that Ti-<sup>nam'd the Ci-</sup>  
 tadel of *Alsa-*  
 tle. Imagin you see a Hillock, which seems to <sup>tia, and the</sup>  
 have been artificially rais'd of Beds of Earth laid <sup>Key of Ger-</sup>  
 on purpose in the middle of a plain Country. 'On <sup>many.</sup>  
 one End of this little Hill or Pillow stands the  
 Town ; the Citadel is on the other ; and both  
 are encompass'd with an excellent Fortification  
 at the Foot of the Hillock. There is a Stone  
 Bridge over the *Rhine*, extreamly well fortified  
 on the Side of *France*. For want of something  
 else, having had no Time to seek after any Sin-  
 gularities in this City, to entertain you with, I  
 will here transcribe two or three very good Sen-  
 tences which some honest Virtuoso had former-  
 ly painted upon one of the Chimneys of the  
 old House where we eat, and which will soon  
 be entirely effaced : So that I have a double Rea-  
 son not to let 'em be lost.

*Antidotum Vitæ Patientia ; sola Malorum*

*Viatrix. Si bene vis vincere, disce pati.*

D I C.

D V C.

*Dic accepta Deo : Duc vitam Labe carentem.*

F A C.

F E R.

*Fac vigilanter Opus : Fer patienter Onus.*

*Si tibi Copia ; si Sapiencia Formaue detur,*

*Sola Superbia destruit omnia, si comitetur.*

*SCHLESTAT* is in the Lower *Alsatia*, four *SCHLE-*  
 Leagues from *Brisack*, and three from the *Rhine*. *STAT*, for-  
 It is situated in a flat Country, not commanded merly an Im-  
 by any Eminency, and enclos'd with Fortificati-<sup>perial City.</sup>  
 ons that are of the same Nature with those of  
 the last mention'd Cities. These Places cannot be  
 describ'd without perpetually repeating the Word  
*Fortification*.

STRASBURG

STRAS-

BURG: Or,

Strosburg.

Argentoratium.

Argentina

Tribocorum.

The Capital

of Alsace, a

Suffragan-

Bishoprick of

Mayence, and

an University.

STRASBURG is a Prodigy, which in that respect surpasses all the other fortified Places on the Rhine. The Platform I send you will give you a clearer Idea of it than the exactest Description I could make here. It was formerly an Imperial City, and follow'd the Doctrine of Luther.

You may remember that this Great, Fair and Potent City fell into the French King's Hands Sept. 30. 1682. He establish'd Prince Egon of Furstemberg in Quality of Bishop there: and made a magnificent Entry into it on Thursday the Twenty third of the following Month.

\* Erkwyn or

Frawyn of

Steinbach, was

the Inventer

and first Arch-

itect of this fa-

mous Tower.

THE \* Steeple of the Cathedral is the highest Pyramid in Europe, and the Church is at present in the Possession of the Roman Catholicks. The Bishop said Mass there and harangu'd the King, a few Days after the Conquest of the City.

John Hitz continued the Work after Steinbach's Death. Its Perpendicular Height amounts certainly to Five hundred seventy and four Feet: Almost thrice higher than the famous Monument in London. It was finish'd in the Year 1440. Mirabile opus caput inter nubila condit, says Aen. Sylv. The Height of the famous Steeple at Vienna, which I have also seen, is but Four hundred thirty four Foot and an Half, according to an exact Calculation: But to establish a sure Judgment on that we ought to have the just Measure of the Foot at Vienna and Strasbourg. They say at Paris, that the great Nave of S. Firmin at Amiens; the Quire of the Cathedral at Beauvais; The Front of the great Church at Rheims; The Towers of Notre-Dame at Paris; The Steeple of the fine Church at Chartres, and the Light of that at S. Dennis, would make altogether the most Magnificent Church that could be imagined. But we must not believe that these are the only famous Churches in France; I could name abundance of others that are not inferior to, but even surpass 'em much in several Respects. N. B. The ingenious following Description: olim & nunc.

On the Chapters of the great Pillars of the Church at Strasbourg, there is a Procession represented, in which a Hog carrieth the Pot with the Holy Water, and Asses and Hogs in Priestly Vestments follow to make up the Procession. There is also an Ass standing before an Altar, as if he were going to consecrate, and one carrieth a Case with Relicks, in which one seeth a Fox; and the Trains of all that go in this Procession are carried up by Monkeys. There is also upon the Pulpit a Nun cut in Wood, lying along, and a Fryer lying near her, with his Breviary open before him, and his Hand under the Nun's Habit; and the Nuns Feet are shod with Iron Shoes. Dr Burnet, from Mr Ablancourt.

I C A N

I CAN assure you, as one that has seen them both, that the great Clock of *Strasburg* does much exceed that of *Valenciennes*; and even, I believe, that of *St John's* at *Lyons*, both in the Variety and Curiosity of its Motions. They say at *Strasburg*, that the last nam'd Clock is the best in *France*; but that theirs cannot be parallel'd in the whole World: And perhaps it is true. *Isaac Habrecht* of *Schaffouse* was the Inventer of it, above an hundred Years ago. There is a printed Description of it, with a very exact Figure.

*CALVIN* having been banish'd from *Geneva* by a Cabal, with *Farel* and *Courant* a blind Minister, he went to *Basle*, and from *Basle* to *Strasburg*; where he married and taught his *Theology* for about three Years, 'till his Return to *Geneva*, in *September* 1541. At *Strasburg* he married *Odillette de Bure*, the Widow of one *John Stordeur*; and had by her a Son, who did not live long. When *Calvin* was gone, *John Garnier*, who was a Minister and one of his Colleagues, made several Alterations in all the Formularies of Divine Service. I found at *Strasburg* one of these corrected \* Liturgies, in which there are several Things particular enough and worth Observation, in three or four different Respects; but I shall only take notice here, that whereas *Calvin* says, *I excommunicate*, &c. in the Formulary for the Administration of the Sacrament, *Garnier*, who is more circumspect, says only, *I admonish*, &c. Indeed, *Excommunication*, according to the common Notions every where in our Sects, is an Affair which is very ill understood.

THE little River *Ill* runs thro' this City; and afterwards is branch'd out into several Channels. The *Rhine* is about a Mile distant, towards the Right hand.

THE

Mistriss *Calvin* get a Boy, in spite of *Moreri*.

\* Printed at *Strosburg*; not *Strasburg*.



THE old Arsenal, which not long ago was celebrated over all *Europe*, is now much dis-furnished ; but, as we may probably suppose, to be furnished with new and better Arms.

THE Womens Habits are very odd and fantastical to our Eyes.

I MUST tell you, before I conclude this Letter, that all the Towns and Villages we have hitherto seen in *Alsatia* are either wholly ruined, or half burnt ; this lovely and unfortunate Country having been several Times laid waste during the last Wars. I am,

*Straßburg, July 22.*  
1688.

S I R,

*Your, &c.*

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## LETTER XXXIX.

S I R,

SOME particular Reasons having obliged us to leave *Straßburg*, and make all the haste we could to *Brussels*, we resolved to embark on the *Rhine*, tho' not without some Reluctancy ; because we had already travel'd the same Way between *Mentz* and *Cologne*.

FORT-  
LEWIS.

BETWEEN *Straßburg* and the little City of *Germensheim*, we stopped at *Fort-Lewis*, which is another *French* Fort, and not inferiour to the rest in Strength. Here the *Rhine* makes an Island, which is almost wholly filled with a Fort of four Bastions ; and the two Bridges are fortified on each Side, on the Banks of the two Arms of the River.

NIGHT

*A Country Wife*



*A Pesant*



*A Tradesman's wife  
in mourning*



*A Burgholtraugh*



*Women at Strasbourg.*

*the daughter*



*A Burghers Wife in  
mourning*



*A Doctors Wife*



*A Woman in mourning*





NIGHT coming on somewhat sooner than our Boat-men expected, we were obliged to land at a miserable Village, where we could neither find Beds nor Victuals; but that was not our greatest Misfortune, for an innumerable Multitude of Gnats tormented us the whole Night among our Straw in a Barn, and would not suffer us to rest a Moment.

WE went ashore afterwards to see *Philipsburg*, *PHILIPS-*  
which is a small Cannon-shot distant from the *BURG.*  
*Rhine*, on the *German* Side. It was formerly a  
\* Village, fortified by *Christopher Sotteren* Elector \* Called  
of *Triers*, by reason of the Conveniency of its *Udenheim.*  
Situation; being naturally of difficult Access, in  
the Middle of a Marish, and not commanded  
by any rising Ground. 'Tis a regular *Heptagon*  
with Half-moons before each Curtain. This  
Town is a Fief, and under the Jurisdiction of  
the Bishoprick of *Spire*; it was taken from the  
*French* after a long Siege, in the Year 1676, by  
the *Germans*, who relying on the Faith of the  
Truce, have not a very strong Garrison in it.

*SPIRE* is a pretty little City, weak and with- *SPIRE*, an  
out Trade; tho' it was famous heretofore. That Imperial Ci-  
which makes it considerable at present is the *Im-ty.*  
*perial Chamber*, which after it had mov'd from Place  
to Place for above two hundred Years, was fixed  
here by *Charles V.* This *Chamber* is a Sovereign  
Court; where all the Affairs of the *Empire* that  
are brought before it, are judg'd without Appeal,  
unless in some few Cases. The chief † Judge re-  
presents

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† This Judge must always be a *Roman Catholick*, and has  
4000 Crowns Salary. Of the two Presidents, one is a *Roman*  
*Catholick*, and the other a *Catholick Protestant*; and of  
the Fifteen Assistants, there are only Sev. n *Protestants*,  
the Majority being *Roman-Catholicks*. The Presidents have  
2000 Crowns each, and every Assistant 1000. The  
*Chamber*

presents the *Emperor's* Person, and has the *Imperial Sceptre*, laid before him as a Mark of the Dignity with which he is cloathed.

|| Also composed of Members of both Religions, as they call them.

THERE is also another great Tribunal in Germany called the *Aulick Council*, because 'tis held at *Vienna*, or follows the Imperial Court. This || Council is not perpetual, nor, in all Respects, of equal Dignity with the *Imperial Chamber*; yet Cases of the same Nature are also debated, and sovereignly determined there. No Suits can be removed from one of these Chambers to the other; only in some Cases a Review of the Judgment may be obtained before the *Emperor* himself.

THE express Orders which the *Mareschal de Turenne* received during the last Wars, not to disturb or interrupt the ordinary Course of Justice in the Chamber of *Spire*, makes the Members of that Court believe that they shall be still treated with the same Respect. † And they are so firmly perswaded of it, that tho' they lie open to an Invasion, in case of a Rupture, they never think of removing either the Court or Original Records.

I SHALL

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*Chamber* never meddles with the Business of the War. 'Tis remarkable, that the contending Parties can never discover the Names of those who state the Case, either before or after it is decided. They who appeal to the *Emperor* are oblig'd to consign a certain Sum, which, if they receive a favourable Sentence, is restor'd to 'em; if otherwise, they lose it. *Heiss*.

*Qua Nemetum Rheno miscetur Lutarus Urbe,  
Imperii surgit nobile Spira Forum.*

*Quæ sex Cæsaribus tribuit commune Sepulcrum,  
Francorum summi quos genuere Duces.*

*Totius hæc Regni communia Jura tuentur:*

*Hic sua Romanus fœdera Cæsar habet.*

*Dav. Sigemond.*

† A little after the first Edition of this Book, *Spire* and *Worms* were plunder'd by the Enemy. *Antiquissimam Imperii Urbe*

I SHALL pass from *Spire* to *Cologn*, having nothing to add to the Account I have already given you of the Cities that lie between 'em.

NUYSS, an Ancient City, and formerly famous under the Names of *Nedors*, *Nivesum* and *Novesium*, is now but a small Place of little Consideration; the sad Remains of three or four Burnings, being ruin'd also by several Wars. It is situated upon the \* *Erpe* [*Erpia*] a little navigable River, that falls, not far from thence, into the *Rhine*. They boast at *Nuyss*, of some poor Privileges, that the Emperor *Frederick III.* granted 'em; as to bear for their Arms an Eagle Or in a Field Sable; and to use red Wax for their Publick Seals. That is pretty near the same Value as the Pope's Benedictions, and the rest of the Presents he generally makes; such as the Bones of the Catacombes; and the Adriatick Gulf, to be the Doge of *Venice's*, or the Senate's Spouse. There's no Reason for us to be much surpriz'd that Princes should make such Presents; but it is astonishing to find People simple enough to receive 'em, and to think themselves highly honour'd by 'em. *Maximilian I* married at *Nuyss* the Princess *Mary*, Daughter of *Charles the Bold*, Duke of *Burgundy*.

\* The *Rhine* which formerly washed the Walls of this Place, has taken another Course.

urbem *Spiram* Solo æquans, vel ipsis etiam Imperatorum ibid. sepulorum Monumentis vim nefandam intulit; Ipsorum Sarcophagos argenteos & stanneos, per tot sæcula contra quoscunque Barbaros inviolatè conservatos, dirumpendo non tantum aureas Cruces, Annulos & Gemmas absconditas; sed & ipsamet etiam Venerabilia Ossa violenter extraxit, & cum iis, pilarum reciprocatarum ad instar, horrendum in modum lusit, atque jocatus est. — Ibi sepulta erant Corpora *Henrici III.* *Henr. IV.* *Henr. V.* *Philippi*, qui fuit Dux *Sueviæ* & *Hetruriæ*; *Rudolphi Hapsburgensis*; *Adolphi Nassovii*; *Alberti Austriaci*; aliorumque maximi Nominis Principum: Sed obstupescite, Auditores; Stent vobis comæ, & vox faucibus hæreat; horum omnium tam veneranda Sepulcra, impiè violata sunt, destructa, & in nihilum redacta. *J. H. Dalbuisius, de Regum Regnorumque Mutationibus*, &c. p. 60, 61.



**JULIERS.** AT our Departure from *Colen* we took the Road to *Juliers*, the *Metropolis* of the Duchy of the same Name. As far as we could judge by the slight View we had of it, 'tis pretty well fortified. Here the *Protestants* enjoy the free Exercise of their Religion, by virtue of the Treaty which I have mention'd before.

LEAVING *Juliers*, we pass'd thro' a good and pleasant Country, and in four or five Hours came to *Aix le Chapelle*. That famous City is still large and beautiful; tho' it has lost much of its ancient Lustre. It has also preserv'd a great Portion of its Liberty; only the Duke of *Newburg*, as Duke of *Juliers*, within whose Lands it lies, has a Right to name the Mayor. 'Tis under the Protection of the King of *Spain*, as Duke of *Brabant*; but those Protections are commonly Burdens.

*\* Coriovallum.*

*\* Vecerra.* An Imperial City; 'tis also call'd *Royal*, being perhaps honour'd with that Title, because according to the Tenor of the *Golden Bull*, the King of the *Romans* ought to receive his first Crown there. *Heiff.*

\* This City is THIS \* City was almost wholly rebuilt by double: The *Charles the Great*, having lain desolate for almost inward City, four Ages, after it was sack'd by *Attila*. The call'd *Carolina*, is enclos'd same Emperor endow'd it with several Privileges, made it the capital City of *Gaul* beyond its ancient Walls. the *Alps*, and honour'd it with his usual Residence. He built also the great Church, from which the Town took the Name of *Aix la Chapelle*, whereas before it was call'd *Aquisgranum*, from a † pretended Roman Prince nam'd *Granus*, a Brother or Kinsman of *Nero*; who having discover'd Mineral Waters in this Place, built a Castle, and laid the first Foundations of the City.

† The old Tower join'd to the Town-house on the East-side, does still retain, say they, the Name of *Granus* or *Granus*.

*us.* Anno Mundi 4078. Post Christ. 129. conditur à Granio Sereno, Legato in Germania. *Xiphilin.*

THE

## Part II. AIX LA CHAPELLE.

513

THE following Inscription is on a Brazen Basin of a publick Fountain, over against the Town-house.

Hic, Aquis per Granum Principem quendam Romanum Neronis & Agrippæ Fratrem inventis, calidorum Fontium Thermæ à principio constructæ: Postea verò per Dominum Carolum Magnum Imp. constituto ut locus hic sit Caput & Regni Sedes trans Alpes, renovatæ sunt; quibus Thermis hic gelidus Fons influxit olim, quem nunc demum hoc æneo vase illustravit S. P. Q. Aquisgranensis, Anno Domini 1620.

*Sunt ibi secreti Terræ cæcique meatus,  
Diffimilique modo, tacitâ Tellure latentes  
Ejaculantur Aquas: alias non Sulfure vivo.  
Ferventes undante ferunt erumpere fumo.  
Ast alii gelido veluti de Fonte Liquores  
Emanant. Tunc ducta cavis canalibus unda  
Confluit in quandam mirâ ratione Lacunam.  
Regia sic calidis miscentur Balnea Thermis,  
Marmoreosque Gradus veterum Sollertia circum  
Artificum posuit, per quos descendat in Undam  
Quantum quisque Volet: gelidas hinc, inde Calentes  
Invenit, Arbitrioque suo sibi temperat Undas.*

G. Ligurinus, L. 1.

CHARLES the Great † died here, and his Tomb remains to this Day. Here is what I have taken from an anonymous Author, De Re-  
bus Aquisgran.—Corpus ejus aromatizatum est, & in sede aurea fedens positum est in curvatura pulcri, Ense aureo accinctum; Evāgeliū autem tenens in manibus, & genibus: Reclinatis humeris in cathedra, & capite honestè erecto, ligato aureâ catenâ ad Diadema: & in diademate Lignum Sanctæ Crucis positum est. Et

Crown that is hung up in the Church, is to make Observation that Charlemain was interred beneath it. This Crown was placed there by Frederick. 'Tis Part of Silver; and Part of Copper gilt.

Vol. II.

L 1

reple-

repleverunt Sepulcrum ejus Aromatibus, Pigmentis, Balsamo, & Musco, & Thesauris multis. In Auro. Vestitum est Corpus ejus Vestimentis Imperialibus; & Sudario sub Diademate facies ejus operata est. Cilicium ad carnem ejus positum est, quo, secretò, semper induebatur. Et super Vestimentis Imperialibus, Pera Perigrinitatis Aurea posita est, quam Romam portare solitus erat. Sceptrum Aureum, & Scutum Aureum, quod Leo Papa consecrârat, ante eum posita sunt dependentia: & clausum & sigillatum est Sepulcrum ejus.

THE Emperor *Otho* III, being at *Aix La Chapelle*, says another Author, caused the Tomb of *Charlemagne* to be opened; in the Year 1001. He took out of it the golden Cross that *CHARLES* always wore about his Neck, and a Piece of his Cloaths, which was not as yet corrupted; having ordered all the Rest to be put in again where they were. But *Charles* appeared to him by Night in a Dream, and told him in a threatening Tone, That he should die very soon, for having dared to violate his Tomb. *Otho* died the Year following, in the twenty eighth Year of his Age. Carolus ipse in Somniis apparuisse scribitur, mortem ei subitanam comminans, quoniam vitâ defunctum inquietare non dubitasset: & eventus sequutus est; nam Otto Imp. Anno statim sequente, Ætatis suæ XXVIII, Imperii XVII, mortuus est. J. H. Dalhusius, de Regum Regnorumque Mutationibus, &c. — Alexander Cyri Sepulcrum ingressus, Inscriptionem legit, eamque sibi explicari curavit: Dicitur autem hanc fuisse.

QUISQUIS ades Mortalium, aut undecunque venis; venturum enim te scio: Cyrus ego sum, qui Regnum Persicum constitui. Ne igitur mihi invidas tantum Telluris, quo corpus meum tegitur, noli me irridere. Et hæc facta sunt non multò



multò ante obitum Alexandri, ut Historiæ tradunt. *Idem Ibid.*

FOR the Space of above five hundred Years, † Coronatio  
several Emperors that succeeded *Charles the Great*, olim triplex  
were desirous to be † crown'd at *Aix*; and I think fuit: Germa-  
I told you, that *Charles IV*, made a positive Re- nica, quæ  
gulation of this Ceremony; by one of the Consti- Aquisgrani ab  
tutions of the *Golden Bull*, which ordain'd, that the po Archiepis-  
Emperors should afterwards receive their first enfi; Lom-  
Crown here: But that Custom has been laid aside \* bardica, quæ  
for some Time, and there remain only two Marks ab Mediolani,  
of the ancient Priviledges of this City. First, there Archipræ-  
are Deputies sent both to *Aix* and *Nuremberg*, to fule Mediola-  
acquaint 'em with the Election of a new *Emperor*, na, quæ ab  
that they may send the Imperial. ∴ Ornaments, ipso Papa Ro-  
and other Things necessary for the Solemnity of mæ fieri con-  
the Inauguration, which are deposited in their sueverat. Sed  
Hands. And secondly, Wheresoever the Cere- jam a longo  
mony is perform'd, the *Emperor* declares solemn- tempore duas  
ly, That tho' for some particular Reasons he could ultimas Coro-  
not receive his first Crown at *Aix*, that Omission nationes extra  
shall not be interpreted to the Prejudice or Di- Imperii sui  
minution of the Priviledges of that City. The Em- diminutionem  
peror is always a *Canon* of *Aix*, and takes an Oath Imperatores  
for that Purpose on the Day of his Coronation. \* neglexerunt.  
P 35. This Cere-  
mony was performed at *Munza*, and not at *Milan*. I have seen at *Munza*  
the Crown, and the other Regalia. Vid. Ritus Coronandi Imperatores  
apud Aquisgranum, in the Chronicles of *Utrecht*, by *Jean de Beka*.

∴ *Aix* sends some Relicks, a Book of the Gospels written in Letters of  
Gold, and one of *Charles the Great's* Swords, with the Belt. We have gi-  
ven an Account of the Ornaments that are kept at *Nuremberg*. Among the  
famous Relicks that are kept in the Cathedral of *Aix la Chapelle*, and  
which *Berti* calls *Lucrosum Spectaculum* in his *Germania*; They highly  
value a Smock of the Virgin *Mary's*, and St *Joseph's* Breeches. They have  
also some Manna of the Desert; but the Quails which they had formerly,  
are no longer shewn. The Learned *Ol. Rudbeckius*, *Fil.* who was pleased  
to speak of us in so obliging Terms, has prov'd that those pretended Quails  
were not Birds, but Flying-Fishes. See *Olarvi Rudbeckii Filii Ichthyolo-*  
*giæ Biblicæ pars prima de AVE SELAU*, cujus mentio fit *Numer. xi. 31.*  
in qua, contra *Clarr. Bochartum* & *Ludolfum*, non *Avem* aliquam pluma-  
tam, nec *Locustam* fuisse, sed potius quoddam *Piscis* genus, manifestis de-  
monstratur Argumentis:

SOME Persons here assure me, that both Religions enjoy equal Privileges at *Aix*; but I must confess, I forgot to enquire, when I pass'd by that City, and therefore I will affirm nothing positively.

St Monulfus  
and St Gou-  
dulfus Bishops  
of Liege.

I READ the other Day, in a short Description of the Country of *Fuliers*, that two Beatify'd Prelates gave themselves the Trouble of rising from the Dead on purpose to be present at the Dedication of the Chapel of *Aix*; after which they march'd back to their Tombs. Does not this Story put you in mind of *L. Q. Cincinnatus*; who after he had been Dictator, and gain'd a Battle, return'd peaceably to his Plough.

MAES-  
TRECHT.  
Trajectum  
superius.  
Mosæ Tra-  
jectum.  
\* The late  
King of Eng-  
land.

WE staid but two or three Hours at *Maestrecht*, a City of an indifferent Largeness, pretty well built, and strongly fortified; the Garrison consists of between Nine and Ten thousand Men; and we saw the \* Prince of *Orange* take a Review of 'em. Some Battalions perform'd several Martial Exercises, and they are all extremely well disciplin'd. The little Part of the City on the right Bank of the *Meuse* is call'd *Wyck*. I know not whether you have observ'd, that the Names of *Maestrecht* and *Utrecht* are both deriv'd from the Word *Trajectum*, which is their common Name in *Latin*. *Utrecht* was call'd *inferius* or *ulterius Trajectum*, and was the Passage of the *Rhine*. And *Maestrecht* was named *Mosæ Trajectum*, the Passage of the *Meuse*, and *Trajectum superius*, or the Upper Passage.

*SERVASIUS* Bishop of *Tongres*, who liv'd in the Fourth Age, is the great Saint of *Maestrecht*. His Body, as they suppose, is kept in the Cathedral, where there are several other Relicks that were heretofore famous, and drew Pilgrims thither from the remotest Countries; but the Face of Affairs is much alter'd since that Time.

THOSE

THOSE Kinds of Shells, of which we formerly discoursed, are found about the Town; especially towards the Village of *Zichen* or *Tichen*, and the little Hill called the Hill of the *Huns*.

ABOUT three a-Clock in the Afternoon we *LIEGE*, left *Maestrecht*, and arrived the same Evening at *Leodium*, an Imperial City. *Liege*; which we found so full of People, by reason The Bishop's Seat was formerly at *Tongres*; from whence it was transferr'd to *Maestrecht*; the two principal. Formerly there was not a Chapter in the whole Empire so honourable as that of *Liege*. The Annals of this City relate, that in the Year 1131, when the Emperor *Lotharius II*, was crowned in this Place by Pope *Innocent II*, the Chapter that assisted at the Ceremony was composed of nine Sons of Kings, fourteen Sons of Dukes who were Sovereign Princes, nine and twenty Counts of the Sacred Empire, and eight Barons. But now any Licentiate Doctor in the University of *Louvain* may be a Canon of *Liege*.

THIS City is divided by the *Meuse* into two Parts; of which that on the Left-side of the River is the principal. They are joined by a fair Stone-bridge, which gives a Passage under its Arches to great Barks, which bring all Sorts of Merchandize, and are very convenient for Trade.

THERE are many Armourers in this Place, who are drawn hither, without doubt, for the Conveniency of Coal, which is found here, and some Parts of burnt as commonly as at *London*. 'Tis called *Houille*,\* from a certain Smith nam'd *Prudhomme*, Coal is also found in *France*, in *Auvergne*, in *Forest* and near *Calais*.

\* Others write, that a Man in a Pilgrim's Habit discovered the Coal-mine to a Burgher of the City; and afterwards disappeared.



*le Houilloux*, by whom, they pretend, it was first discovered. They add, that a Ghost, under the Shape of an old Man cloath'd in white, shewed him the Mine.

THE Vineyards with which the little Hills of *Liege* are almost wholly covered, deserve to be taken notice of, because of the Climate, tho' the Wine is not very good. The same Hills contain

† In the same Place they also find a Sort of Alabaster. *Tilmont*, or *Tirlemont*.

Quarries of very fine black † Marble.

DEPARTING from *Liege* we passed in sight of *Tongres* and *Saintron*, and lay at the little City of *Tilmont*. The next Day we dined at *Louvain*, and arrived in the Evening at *Brussels*, where we still remain.

LOUVAIN,

the Metropolitane See of

*Brabant*. One

of the Laws of

the University

ordains, That

Whoremasters

should be be-

headed with a

wooden Saw,

and Pimps ba-

nish'd. It was

formerly the

Privilege of the Dean of the Canons to receive the Oath from the Duke of

*Brabant*, at his Accession to the Sovereignty. The Well in the Castle is re-

markable for its Depth, and an Echo that resounds in it. There is a Tow-

er in the City called *Verloren Koft*, or *Charge Lost*; because the People of

*Louvain* intended to have built Seven other Towers like to this, but were

prevented by some Accidents, so that they erected only one. Voyage to

*Flanders* by a nameless Author. There are some Vineyards about *Louvain*.

|| The Cathedral dedicated to St *Peter*, is much extolled. *Justus Lipsius*

was interred at the Cordeliers.

LOUVAIN is very large, and pleasantly built; 'tis said there are some Monuments in it of the Age of *Cæsar*. We visited several fair || Churches, the Town-house, the School of Medicine, and some other considerable Structures; but, the University is what renders it more commendable. It was founded by *John IV*, Duke of *Brabant*, in the Year 1425, *al.* 1428. It contains many endow'd Colleges, with Schools of Divinity, Law and Physick.

AN Inhabitant of *Louvain*, who happened to be in the Inn where we were, offer'd to carry us to a Convent a Quarter of a League from the City, where he promis'd to procure us a Sight of several Curiosities; but we had not Time to accept of his Kindness. He told us, that among other Things there

there was in that Monastery a Genealogical Stem of the House of *Croüy*; by which it appear'd, that the Head of that Family now living was descended in a right Line from *Adam*. An *English* Gentleman, to whom I related the Story t'other Day assur'd me that he knew several Families in *Wales*, who produce like Catalogues of their Ancestors. But don't ye think they might content themselves with deriving their Pedigree from *Noah*? If these Gentleman had read \* *Le Peron's* Heraldry, who informs us, that *Adam* bore Three Figg-leaves in his Coat of Arms; 'tis probable they would not make use of any other Scutcheon. I hope we shall meet with some Noble *Pre-adamites* some time or other.

† The Emperor *Maximilian* I, having taken a Fancy to make an exact Search after his Ancestors, in order to compose a genealogical Table of 'em, there was a certain Virtuoso in those Sorts of Things that engag'd to carry his Discoveries as far as *Noah's Ark*. This Flattery was not displeasing to the Emperor, and he apply'd himself so to this Search with his Genealogist, that his most important Affairs were often neglected by him, to the great Discontent of his chief Counsellors, who dared not mention any Thing of it to him. As they were under this Uneasiness, his Imperial Majesty's Cook, who also serv'd for Buffoon, found a Way to turn his Master from the vain Study he was engag'd in. This Cook told him freely, that he had been inform'd of the Trouble that His Majesty gave himself every Day to his great Prejudice in all Respects, and that he would do very ill, tho' he could carry farther the Examination that he had undertaken, since the Success of it would be of no Honour to him. Why not? said the Emperor; because if I make my Genealogy also, reply'd the Cook, I must go back as high as *Noah's Ark* as well as you; and whereas now I revere your Majesty even almost to Adoration, so far I look upon myself to be beneath you, when it appears that we had the same Grand-Father, I shall conclude that we are Cousins, and consequently Companions. See *Calvin* upon *Isaiab*, p. 188. *J. H. Dalthusius* de Regum Regnorumque Mutationibus, p. 195. As we have Abundance of fresh Examples of Families formerly call'd Illustrious which are quite decay'd; and on the contrary, of several others that have rais'd themselves from the lowest State, to the most eminent Dignities, for *Circulus sunt Res Hominum; in Orbem vertitur Orbis*. It is certain, that no great Honour does lawfully accrue to us either from the Merit of our Ancestors, or the distinguish'd Rank which they had in the World, if we fall short of their good Examples; and if our Nobility like theirs, does not consist in Virtue:

*Et Genus, & Proavos, & quæ non fecimus ipsi,*

*Vix ea nostra voco*——

—— *Nobilitas sola est atque unica Virtus.*

\* See *E. Pasquier*. Part 2. Book 19. Letter 6.

*Sis licet ingenuis clarisque Parentibus ortus,  
 Esse tamen vel sic Bestia magna potes.  
 Sint tibi Divitiæ, sit larga & munda Supellex,  
 Esse tamen vel sic Bestia magna potes.  
 Denique quicquid eris, nisi tecum candida Virtus,  
 Magna, iterum dico, Bestia semper eris.*

*Hos premit, hos relevat ; hos dejicit, erigit illos ;  
 Cogit & in varios Homines descendere Casus.*

A T Mr *Gutschoven's* House, who was a Physician and great Anatomist, we saw several embalm'd Bodies, dissected after divers Methods, and very well preserv'd; in which the Veins, Arteries, Muscles, Nerves, &c. are separated and distinguish'd from each other; so that almost the entire Contexture of the Parts of a Human Body may be perfectly discern'd. The Veins, Arteries, and even the least Fibres, are fill'd with a certain red Matter; which makes 'em appear like so many Branches of Coral. This is esteem'd a rare Curiosity.

I MUST not forget to mention another Rarity which we saw at *Louvain*. Some Dutch Mariners shew'd, for Two pence, a Sea-Calf, which they had taken on the Coast of *Greenland*, and was grown so tame, that he who had the chief Care of it could make it play an hundred apish Tricks. 'Tis about the bigness of a Lamb fifteen Days old; its Hair is smooth, soft, and almost of an Olive-colour; it has a short Head, with two Whiskers like a Cat, and its four Feet

end in Toes or Claws join'd like those of a Goose; it walks and stands on its fore-feet, and draws the other two after it, which are always stretch'd backwards. This *Amphibious Creature* is at present nourish'd with Milk. I remember, as we pass'd by the *Hague*, almost a whole Year ago, a Lady

Pinnis quibus  
 in mari utun-  
 tur, humi  
 quoque vice  
 pedum fer-  
 punt. *Plin.*



Part II. to ITALY. BRUSSELS.

521

Lady of Zealand told me she had seen a tame Sea Dog at *Tergoutz*, which did eat all Sorts of Victuals, and bark'd like other Dogs, only made a duller Noise.

I HAVE been long expecting, with impatience, to hear from you; I entreat you to do me the favour to write to me as soon as you can. I am sincerely,

*Brussels*, Aug.  
12. 1688.

S I R,

*Your, &c.*

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LETTER XL.

S I R,  
YOUR Reflections on my last Letters, and several other Passages, in that which I receiv'd from you, might furnish me with sufficient Matter for a very long Answer; but since I hope to have the Honour to see you very speedily, I shall defer the further Consideration of these Points, till our meeting; and at present only communicate to you some of those Observations, I have made during our Stay at *Brussels*.

I NEED not tell you, that this is the † capital City of the Duchy of *Brabant*, and the ordinary Residence of the Governors of the *Spanish Netherlands*. *BRUSSELS.* † Others say, *Louvain.*

THIS City is of an oval Figure, large, populous, enclos'd \* with a Wall and Ditches, and \* On one Side situated partly in a Plain, and partly on the Brow there are some neglected Fortifications, which were never lin'd. Since the first Edition of this Book, I'm inform'd, that the Fortifications have been repair'd in several Places, and even some new Works have been added to 'em. The City suffer'd very much by the *French Bombs*.

of

† Some write  
Zenne.

of a little Hill. The low Town is divided by great Canals, which are fill'd by the little River † *Senna*, which communicates with that of the *Scheld*. These Canals are navigable for Barks of a considerable Burthen, and are very convenient for Trade. The Air of *Brussels* is very good: The Publick Places are adorn'd with Fountains: The Streets are of a convenient Breadth, and well pav'd: The Houses large and commodious; and the whole neighbouring Country is extreamly fertile.

THE People of *Brussels* and generally of all *Brabant*, are free, kind, civil, and perhaps a little too ingenuous; but notwithstanding all their Simplicity they change their Humour when they are provok'd, and have on some Occasions given sufficient Proofs of their Bravery.

THE Palace, usually call'd the *Court*, where the \* Governor resides, is neither regular nor magnificent, and at most can be call'd but moderately beautiful; yet the Prospect of the Park from its principal Apartments is extreamly pleasant.

DESCENDING from the Palace to the Park, on the End of a Wall near the little Garden, I observ'd a Cannon, the Story of which deserves to be related; but that I may not detain you too long, I shall only subjoin the Inscription which is engrav'd on a Piece of Marble beneath the said Cannon:

\* The Mar-  
ques of *Cas-  
tanaga*, 1688.  
Since the first  
Edition of this  
Book, the E-  
lector of *Ba-  
varia* was  
made perpetu-  
al Governor,  
1691. I say  
perpetual till  
some Change  
happens; till  
this Prince be  
re-establish'd,  
or advanced  
to some other  
Honours.

\* Subaud.  
*Nave*.

*Dederit ne viam Casusve? Deusve?  
Mirabili certè casu  
Hostilis Navis Tormentis Regiis perforata,  
Cum, accenso pulvere, crepuisset;  
Hoc Tormentum, & unà Juveniculum  
Altè sublatam, in Regis \* Prætoria deposuit.  
Adeo tutum in Rege non solum Innocentia,  
Sed etiam supplex Hostilitas perfugium habet.*

ISA-

Part II. to ITALY. BRUSSELS.

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ISABELLA CLARA EUGENIA  
BELGII PRINCEPS

*In rei Monumentum*

*Tormentum hic deponi, Juvenulam ali jussit.*

THAT is to say, Take notice here Reader, of a very happy Accident, or rather, an admirable Work of Divine Providence. A Man of War of the Enemies Fleet, being set on Fire by ours in an Engagement, blew up in several Pieces by the Strength of the Powder. And the Cannon, thou see'st, near which was a young Maid, being carried in the Air with her, by the same Effort, it luckily happen'd that they fell both, the Maid and the Gun, without any harm, upon our Admiral's Deck. So true it is, that not only Innocence finds a sure Sanctuary with our great King, but even his Enemies when they humble themselves. ISABELLA CLARA EUGENIA, Governess of the Low-Countries, has taken Care of the Education of the young Maid; and has caus'd the Cannon to be placed here, the better to preserve the Memory of this very memorable Event.

FROM the Flower-garden you ascend to the Park, which is planted with Oaks, Beech-trees, and Walnut-trees; and contains a great Number of Deer. Its lovely Alleys make one of the pleasantest Walks about the City; and you may almost walk quite round the Ramparts, between two rows of Trees.

ON the other Side of the Park there is a little House of Pleasure, which was || built by Charles the Fifth; and where, among other Things, the Cradle of that Emperor is still preserv'd. In the great Hall of the other Palace he \* resign'd the Kingdom of Spain to his Son Philip.

NOT far from thence, they shew'd us a large Gallery full of several Sorts of Arms and Furniture.

After he had resign'd his Power he retir'd from the Palace to this little House, and staid there five or six Months. \* And the Imperial Crown to Ferdinand his Brother, who was already elected King of the Romans.



niture for Turnaments ; besides ancient Suits of Harness or Armour of several Emperors, Kings, Archdukes, and other Princes or great Captains.

IN the same Place they have also taken care to preserve the Memory of three Illustrious Horses, whose Skins are glued on artificial Horses of the same Stature with the Originals. They told us, That one of these Horses was sold for 12000 Crowns to *Philip II*, who made a Present of him to *Lewis de Requesens*, Great Commander of *Castile*, and † Governour of the *Netherlands*. The second had the Honour to carry the *Infanta Isabella*, when she made her Entry into *Brussels*. And the third sav'd the Life of Archduke *Albert* at the Siege of *Ostend*.

† After the Duke of *Alva*.

ONE of my Friends gave me the Epitaph of the last of these Animals, whose Name was *Noble* ; you will find in it a Reflection worthy of a Horse of Merit.

*Siste gradum, Spectator ; ego de nomine dicor  
Nobilis ; at Virtus nomine major erat.  
Archiduci Alberto prostravi terga, tenacem  
Cum circa Ostendam Martia Erinnyes erat.  
Hunc ipsum eripui pugnantem hostilibus armis,  
Cum Mors sanguineum falce parabat opus.  
Me magis ardebat Miles, quia Virginis instar,  
Cernebat niveâ crescere fronte jubam.  
Hinc, ut me raperet, crebrò sua spicula & enses  
In caput ignoti strinxerat Archiducis.  
Evassi, eduxique Virum, meque ipse reduxi  
Incolumem. Nostræ non erat hora necis.  
Ast anno vertente, die quo evasimus ambo,  
Nobilis interii. Cernito qualis eram.*

THESE is a very odd Custom in this City, that Carts are drawn by Dogs as usually as by ordinary big Horses. They Harness three or four Mastiffs, which they

These Dogs  
are not extra-  
ordinary big.

they place at one another's Side, and make 'em draw prodigious Weights. I am certainly inform'd, that, on a Wager, two of those Animals drew five Men in a large ordinary Cart from one End of the City to the other. Besides, which is the main Conveniency in this Way of Carriage, Dogs may be kept at an easier Rate than Horses. There are Eating-houses or Half-penny Ordinaries for 'em, where they may fill their Bellies with dead Horses, and such other Victuals.

SINCE it has been observ'd by some Authors, \* *Mihi sane* that the *Roman* Censors caus'd the \* Filth that was *tria magni-* taken *ex Latrinis*, or out of the Common-shores, *centissima vi-* to be † sold, and that the Price of it in one Year *dentur, ex* amounted to Six hundred thousand Crowns; I *quibus maxi-* may venture to acquaint you, that they drive the *mè apparet* same Trade at *Brussels*. They gather all the Filth *magnitudo* of the City very carefully into one Place, and *Romani Im-* after it is duly fermented, it is bought and sold *perii; Aquæ-* like other Commodities. I had the fortune one *ductus, Viæ* Day to pass by that Place just as three or four *Stratæ, & Clo-* *acæ, reputanti* *Dutch* Barques were taking in their sweet Lading. *non solum u-* This put me in Mind of *Juvenal's* Reflection, *tilitatem ope-* which I think cou'd never be more fitly apply'd; *rum, verum* *etiam impen-* *sarum mag-* *nitudinem,*

—Odor Lucri bonus ex re

Qualibet. ———

You know *Vespasian's* Answer to *Titus* concern- *conjicere,* ing the Imposition on Urine. As they are great *quod ut affir-* Lovers of Flowers in *Holland* and *Flanders*, they *mat C. Aquil-* take particular Care to preserve this Sort of Dung *lius neglectas* *aliquando*

*Cloacas, &*  
to non transmit-

tentes aquas, Censores mille talentis, about 600000 Crowns, purgandas locaverint. Several Antiquaries have cited this Passage of *Dionys. Halicarn.* when they speak of the Sale which the Censors made of the Filth that was taken out of the Common-shores: But I think this Author speaks only of the Charge of Cleansing the Common-shores. † M. confines the Meaning of the Phrase to *hominum stercore*, or Humane Excrements; but this is an Error, for the *Cloaca maxima* was the Common-shore or Sink of all Manner of Filth and Nastiness, according to *Livy*, *Receptaculum omnium purgamentorum Urbis.*

to make Beds for 'em; and I fancy the odoriferous Smell of those Flowers might furnish Matter for a Riddle, not unlike to that of *Samson's* Honey.

To change the Subject of this filthy Discourse, I can assure you, that there are few Cities in this Country so well furnish'd with good Company as *Brussels*. Almost all the Inhabitants speak *French*; there is a great Number of Persons of Quality; the Ladies are endow'd with all the Graces both of Body and Mind; and a Stranger may be easily introduc'd into the best Companies.

FOUR or five great Streets of the low Town form an Island, and at the same time a Kind of Circle, where they usually take the Air in Coaches every Evening, and even in Winter as well as in Summer; for they chuse rather to take their Pleasure in *Coaches* than to walk a-foot; whereas at *Paris* the *Tuilleries* are no less frequented than the Walks for *Coaches*.

I TOLD you before, that at *Rome*, and in some other Towns of *Italy*, the Men never enter into the same Coach with Women; and the same Custom is also generally observ'd here, when they go to take the Air. But whereas at *Rome* they are possess'd with an Opinion, that Decency will not admit the Women to be seen in Company with Men, here they separate out of pure *Gallantry*. Perhaps you will imagine this to be a Paradox; but you must consider, that the Men go on one Side, and the Women on the other, and that they meet, and talk, and ogle as they please. Thus the Division occasions a more general Society, which wou'd be very diverting, if every one were not oblig'd to salute all that pass by, and to repeat his Salutations as often as he meets another *Coach*.

THERE



THERE is a pleasant Ceremony observ'd by the Citizens, on the xix of *January*. The Women undress their Husbands, and carry 'em to Bed : And on the Morrow the Husbands treat their Wives and Friends. I cannot give you a positive Account of the Original of this Custom, but I had the Fortune to be in a Company where there were two different Reasons given for it; and both the opposite Parties persisted obstinately in their several Opinions.

SOME alledg'd, that on a certain Time, which they did not think fit to mention more particularly, the City being reduced to Extremity after a long Siege, at last surrender'd on Condition, that the Women should be suffered to depart unmolested with their little Children, and all that they could carry with them besides; and that instead of packing up their Toilettes, \* every one marched out with her *Best-beloved* between her Shoulders, and so cheated their Enemies.

\* The Women of *Wansberg* in *Bavaria*, when it

OTHERS, who laugh'd at this Story, and called it a Fable, assured us that a considerable Number of the Inhabitants of *Brussels* followed *St Lewis* in his first *Croisade*; and had the good Fortune to suffer less than most other Troops which composed that numerous Army, when it was totally routed: For, continued our Informers, the greatest Part of 'em either escap'd or were redeem'd, and afterwards they join'd in a Body to return home. Now their Wives hearing of their Approach, ran to meet 'em, and in a Transport of Joy caught 'em up, and carried 'em home in their Arms. But, if I durst presume to mend the Story, instead of overloading the Women with so unreasonable a Burden, I would content myself with making them undress their Husbands, the first Night after their Return by Reason of the good Humour of the former, and the Weariness of the latter.

THESE

\* This Bell was made of the Metal of certain Statues that stood before the Palace. † See the Book called *Histoire du Sacrement de Miracle*, by *Stephen Ydens*, Priest of *Brussels*; Printed at *Brussels* 1605. THESE Warriours put me in a Mind of a Sort of a Monument that is to be seen over the Gate of *Flanders*, where there are Figures of Men armed with Spits. An honest old Man, who made me take notice of them, told me; that they were placed there for a Memorial of the Valour of his Countrymen, on the following Occasion. When the People of *Ghent* revolted under the Government of the Queen Dowager of *Hungary*, *Charles* the Fifth's Sister, and came to surprise and plunder this City, the Rabble of the Town sallied out of the above-mentioned Gate, arm'd with Spits and Pitchforks, and bravely repulsed the Enemy.

THE finest Churches in *Brussels* are those of *St Gudula* and of the *Jesuits*. These Fathers have great Bells, such as are used in Parish Churches, contrary to the usual Custom. They made use of the Pretence of certain extraordinary Catechizings, to obtain Leave to ring a small Bell; and by Degrees took Care to make it swell till it became one of the biggest \* Bells. This Piece of Boldness stirs up the Jealousie of the other Monks, who were not over-fond of the *Jesuits* before.

THE Chapel of the Holy Sacrament of Miracles, is particularly taken notice of at *St Gudula's*, because of the Relicks that are kept in it. There is a Tradition, that certain † *Jews* having bought insulted the Hosts, &c. which may be true, since the Folly of Superstition among the unfortunate Jews, is grown to an incredible Excess. They torture them, they burn them, &c. The Ascension-Eve 1370, their Estates are confiscated, &c. This is still very credible. But that these bor'd Hosts have raised the Dead, &c. is undoubtedly a Thing a little less certain.

*S. Gudule*; or *Gudile*, or *Goudele*, was, say they, of the Race of *Charlemagne*. She is represented in the Church, that is dedicated to her, holding a Branch of Palm in her left Hand, and an open Lantern with a Wax Candle in the other; a Dæmon endeavouring to extinguish it with a Pair of Kitchen-Bellows. And under this Figure, are placed the two following Verses.

*Se Bruxella, Ducum sedes antiqua Brabantum,  
Committit precibus, Gudila sancta, tuis.*

Part II. to ITALY. BRUSSELS.

522

several consecrated Hosts of a Priest, stab'd 'em with a Knife, and that a great Deal of Blood flowed out of the Wounds. The Jews were burnt on the highest Tower of the City-walls, so that the Fire was seen at the Distance of ten Miles, and the Hosts were found and placed on the Altar of the Chapel, in a Shrine of Gold. This Story is painted on the Wall near the Quire, with these Verses.

*Quisquis ades, summi quem tangit cura Tonantis,  
Dum properas captum siste Viator iter.  
Hæc tibi vera Caro CHRISTI: Sapientia Patris  
CHRISTUS adest: vivus Panis, & una salus:  
Invida Judæum \* quam dum laniare laborat \* Carnem.  
Impietas, meritis ignibus ecce ruit.  
Quare, age, Divinos † huic funde Viator honores; † Carni.  
Funde Deo dignas supplice mente preces.*

THE Church of the Capuchins is one of the finest Temples that those Fryars have in any Part of the World.

ON the other Side of the Place, over against the Town-House, there is a pretty fine House, which is called the King's House, and the Bread-House [Broodt-Huys:] upon the Front of it is written in large Characters, *A Peste, Fame, & Bello, libera nos Maria Pacis.* <sup>hic</sup> VotVM <sup>pa</sup>CI<sup>a</sup> <sup>pV</sup>bLIC<sup>e</sup> <sup>e</sup>LIsabet <sup>C</sup>onse<sup>ra</sup>VI<sup>t</sup>. The numeral Letters mark the Year 1625.

THERE are several Curiosities in the Library of the Jesuits, and, among other Things, the Chair of Leather gilt, in which Charles V, performed the Ceremony of his Resignation. There was no Body to inform us about Books.

THE || Chapel of the Family of Tassis, in the || Church Des Sablons, deserves to be particularly considered. They made us take Notice of four

'Tis built of  
very fine  
black Marble.



BRUSSELS. *A New Voyage* Vol. II.  
Verses upon a School-Door. The Advice that  
is given in them, is very good.

*Delicias Musis, Musas postpone Saluti ;  
Quin, animæ potius cura sit una tuæ :  
Dumque leves alii fumos & inania captant,  
Tu, pete mansuras ingeniosus opes.*

I'M informed, that of five and thirty thousand  
*Bonniers* which the Province of *Brabant* contains,  
Nine and twenty thousand are possessed by Peo-  
ple called Ecclesiasticks.

THERE are some few *Protestants* at *Brussels*,  
but they are not allow'd the least Degree of Li-  
berty, neither do they own their Religion open-  
ly ; yet this Country is not under the Power of  
the Inquisition, for the States would never suffer  
that Tyrannical Court to be established among  
them. Not but that they are as superstitious here,  
as they can be in other Places. Their Devotion  
to the Virgin is the Soul of their Religion. In  
almost every House both of Merchants and  
Tradesmen, there is a little Image of our Lady,  
surrounded with Flowers, Tapers, and other Or-  
naments. These Images supply the Place of the  
*Penates* of the ancient Heathens.

I DESIGNED to have given you some Account  
of the Academy ; the Theatre ; the great Pia-  
za ; the Town-house, with its Pictures and fine  
Tower ; the Duke de *Bourbonville's* Gardens ; the  
Count of *Egmont's* Hall ; the *Carmelites* Garden ;  
and the Glass house ; with some Description of  
the fine Gardens, Walks, &c. of *Engbien*, which  
we visited ; but I am forced to conclude my  
Letter. You know that Lace and † Tapestry  
make a Part of the Trade of this City.

WE are just going to take a Turn to *Antwerp*,  
from whence we design to return hither, and af-  
ter

† They have  
established at  
*Engbien* a  
great Manu-  
factory of  
Tapestry.

Part II. to I T A L Y. MECHLIN.

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after two or three Days to proceed on our Journey homeward, by Way of *Ghent*, *Bruges*, *Ostend*, and *Newport*; where we expect to find a Yacht to carry us over. I am,

S I R,

*Brussels*, Sept. 23.  
1688.

Your, &c.

L E T T E R XLI.

S I R,

FROM *Brussels* we made use of the ordinary Passage by the Canal, and in five Hours came to the Village called *Little Villebroeck*, where we embarked on the *Ruppel*, and by the Help of a favourable Wind and Tide, in less than two Hours, arrived at *Antwerp*. At our Departure from *Antwerp* to go again to *Brussels*, we hired a Coach, which carried us by the Way of *Mechlin* to the little City of *Vilvorden*, where we took Boat for *Brussels*, which is but two Leagues distant.

MECHLIN is famous for its Neatness, in *MECHLIN*. which, nevertheless, if I may judge by what appeared to us, it exceeds not other Places. There is a great Deal of Lace made here, and the River *Dyle*, on which the Town is situated, fills the Canals, which open a Communication between this and most of the neighbouring Cities. The Women of this Signiory of *Mechlin* go frequently to *Brabant* to be brought to Bed, that their Children may enjoy the Priviledges of the Natives of that Province. I have subjoined an Abstract of these Priviledges so much talked of.

M m 2

I. THE

I. THE Duke, who at present is the King of *Spain*, shall not call a Meeting of the Prelates or inferiour Clergy, without the Knowledge, Consent, and particular Approbation of the two other States, the Nobility, and the common People.

II. THE Duke shall not prosecute any of his Subjects, or Inhabitants of the Country, but by the usual Methods of Justice; that the accused Person may defend himself by his Council, and plead his own Cause publickly.

III. THE Duke shall not be impower'd to impose Taxes, or any other Exactions, on his Subjects, without the Consent of the States of the Country.

IV. No honourable Offices shall be bestowed on Foreigners; but only some inconsiderable Employments.

V. WHEN the Duke shall call a Meeting of the States-General, to require any Thing to be granted to him, those of *Brabant* shall not be obliged to go out of their own Province, or to come to any Conclusion, but in the same.

VI. IF THE DUKE SHALL BY FORCE, FRAUD, OR ANY OTHER WAY, INFRINGE OR VIOLATE ANY OF THE SAID PRIVILEGES, THE PEOPLE OF BRABANT, AFTER THEY HAVE DULY AND CIVILLY PROTESTED AGAINST HIM, SHALL BE HELD TO BE ABSOLVED FROM THEIR OATH OF FIDELITY, AND MAY FREELY DO AS THEY SHALL THINK FIT.

ACCORDING to the Maxim which is unanimously established in *England*, as it was formerly in *France*; Parliaments have been ordained to restrain the exorbitant Power of those Persons that are named Kings, and redress the Grievances of others which we call People: And one may be sure, there is never a Peer of *Great Britain* that would part with his Prerogative upon that Article;



ticle ; \* so that to decide certain Questions that \* Notwith-  
 make so much Noise, if this Maxim holds good, standing those  
 as undoubtedly it does, the Difficulty does not very hot Dis-  
 consist in knowing, whether we must submit our putes upon  
 selves eternally, without any Sort of Resistance this Matter,  
 to the most inhuman and outrageous Persecutions one may con-  
 of an incensed Tyrant : but the Business is to mark fidently say,  
 the Point how far our Patience and Prudence that all Men  
 will permit us to suffer, according to the Circum- of Sense of  
 stances, before we come to make use of conven- both Parties,  
 nient Means to restrain barbarous Cruelties, and are in Effect  
 universal Destruction. I will here take notice of the same  
 some of the Thoughts of *William I*, Prince of Opinion about  
*Orange*, on the Priviledges of the *Brabanders*, in the most ma-  
 using his own Terms, without Reflections. terial Point of  
 the Business,  
 and concur u-  
 nanimously in  
 the same Prac-  
 tice if they

can, when urgent Necessity forces them, and determines their Controversies ; as this Island has lately seen and experimented it in 1689.

“ WHEN the Dukes of *Brabant* have forgot  
 “ themselves, they have taught them what is the  
 “ Power of the Barons, and in General of the  
 “ States of the Country. Page 41.

“ THE *Low-Countries*, not *Pais de Conqueste*,  
 “ have resigned themselves to the Dukes of *Bra-*  
 “ *bant*, UNDER GOOD CONDITIONS, p. 46.

“ — THEY would † introduce the Inquisi- † See the A-  
 “ tion into the *Low-Countries*. — Only looking pology of  
 “ Askew upon an Image, had been enough to WILLIAM de  
 “ have condemned one to be burnt. I, and NASSAU,  
 “ Messieurs, my Companions, did then an Ac- &c. Founder  
 “ tion worthy of immortal Praise, when we of the Repub-  
 “ drove this *Spanish* Vermine out of the Coun- lick of *Hol-*  
 “ try, p. 54. land, against  
 the Proscrip-  
 tion of Philip  
 II, King of

*Spain*. Printed for *Charles Sylvius*, at the *Hague*, in the Year 1581.

—“ THE King is OBLIGED, upon Account  
 “ of his Oath, and the Conditions upon which

“ his Predecessors and he were established Lords  
 “ of these Countries, p. 53.

— “ DOES he not know well enough, that if  
 “ he is Duke of *Brabant*, I am, upon Account of  
 “ my Baronies, one of the chief Members of  
 “ the same *Brabant*? Does he not know, in  
 “ what he is obliged to me, to my Brothers and  
 “ my Companions, and to the good Towns of  
 “ the Country? Upon what Conditions he  
 “ holds this State? Does he remember his Oath  
 “ no longer? Does he so little value the Pro-  
 “ mise he made to God, and the Country, and  
 “ the Conditions fastened to his Ducal Hat: He  
 “ cannot by Violence force one of the Commo-  
 “ ners to any Thing, unless the Customs of the  
 “ Judicial Bench of their Household permit it:  
 “ He cannot—He cannot—We must then  
 “ oppose the Violation of these Articles, which  
 “ are arrogantly trampled under Foot: Not One  
 “ of them, but All: Not once, but a Million  
 “ of Times.—Then we must compel him to do  
 “ Justice—, &c. Certainly between all Lords  
 “ and Vassals there is a mutual Obligation.—If  
 “ he exercises upon us so many Cruelties, we are  
 “ \* absolved from our Oath, &c. p. 69, 80,  
 &c.

HERE

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The Prince alledges several other pressing Reasons, and, in general says, that the inexpressible Cruelties of the *Spanish* Tyrant, excell'd those of *Phalaris* and *Nero*, &c. p. 63. That he massacred above an hundred rich Christian Merchants among the *Moors*, only to invade their Effects, p. 41. That he miserably put to Death above twenty Millions of People in the *Indies*, to enjoy their Estates, p. 50. That never any Tyrant has more proudly violated the Privileges of a Country, nor broken his Faith with less Shame, &c. p. 71. That Duke *d'Alva* has bath'd himself in the Blood of all; —That he boasts of having shed the Blood of above eighteen Thousand poor innocent Creatures by the Hand of the publick Executioners, p. 84, 88. That all Freedoms have been destroy'd.

HERE are the Notions which those good People of the seventeen famous Provinces of the *Low-Countries* still retain. They cannot, say they, be perswaded that Millions of free Men were made to be the Sport of another Man, till they be thoroughly destroyed. And nothing can make 'em apprehend, that when the *Protector* becomes a *Persecuting* enraged *Enemy*, the States have not any lawful Means to deliver themselves from him. They think that those are mad, who say that their Estates and their Lives belong to Princes, of whatsoever Title or Denomination.

WHEN *Henry de Nassau* retook *Tournay*, for *Charles V*, *Philip* his Son, who was to be their fu-

stroy'd.—That they never would be able to obtain a *FREE* Assembly of the General States.—p. 80, 89, 90, 91, &c. What signifies it to a People, adds that Prince, to have their Privileges in fine Parchment, if those Privileges are not maintained by the States; and if none enjoy the Effects of them? *Ibid.* The King, says he farther, had taken the Pope's Dispensation for the Oath he made us—and could he not well know, that in looking upon himself to be absolved from his Oath, we were also free from ours?

———Rex ille PHILIPPUS  
Tot Populis, Terrisque potens, latèque Tyrannus,  
Occidit, à fædo rosus grege vermiculorum:  
Carnificesque suos miserando corpore pavit,  
Vivens atque videns; & propria funera planxit.  
Vid. *Thuanum*. Lib. 120. D. *Baudius*.

———Frangit Deus omne superbum.  
Magna cadunt: Inflata crepant; Tumefacta premuntur.  
Prudent.

That is to say, this Tyrant who was so cruel and so formidable; this unhappy Murderer of so many Millions of innocent Creatures, is at last conquered, and torn in Pieces by Lice. He sees himself forced to nourish his Executioners, this devouring Vermine, before his Eyes, and during his Life, with the Flesh of his own Body.



† The Political Oaths of several Princes, are no

ways look'd upon by them as binding. But those Sovereigns that acknowledge the Pope, never believe they have any Reason to keep the Faith they have promised and sworn to those which they call Hereticks, when the least Thing that concerns Religion never so little, directly or indirectly, is mingled with their Treaties. There are a thousand Examples of this Management, which is not only founded on the pretended Attributes of the Pope, but on the Decrees of Councils. So that since Protestants cannot depend on the Oaths of *Romish* Princes, they must have other Securities.

Ego Philippus Rex Hispaniarum, utriusq; Siciliae, Hierusalem, &c. Archidux Austriae; Dux Burgundiae, &c. Comes Habsburgi, & Flandriae, &c. Dominus Civitatis & Provinciae Tornacensis, promitto & juro quod in adventu meo, & successione hujus Provinciae, ERO Bonus, & justus Dominus Civitatis Tornacensis: & observabo, & observari faciam bene & fideliter omnia eorum Privilegia, Immunitates, Leges, Libertates, Consuetudines, & Jura quae illic relicta sunt, cum sub Sereniss. Parentis mei observantissimi potestatem deducta fuere; & quae postea illis concessa sunt, quatenus in eorum legitima Possessione. Et omnia faciam quae FIDELIS & supremus Dominus Comes Flandriae, & Dominus Civitatis & Provinciae Tornacensis facere TENETUR.

THE Province of *Brabant* and Signiory of *Mechlin*, by an ancient Custom, never receive any particular Governor. The great Council Royal, which was instituted by *Charles* Duke of *Burgundy*, in the Year 1473, and formerly followed the Court, was fixed at *Mechlin* an. 1503. It judges sovereignly, and without Appeal to the Knights of the *Golden-Fleece*, except when Recognition is made of the Law-Suit.

THE

THE famous City of *Antwerp*, is seated on a *ANTWERP*, smooth and level Spot of Ground, on the right a Bishoprick & Bank of the *Scheld*; its Figure approaches to a formerly a Semicircle, the Diameter of which is washed by This City was the River. I'm credibly informed that it con- first enclosed tains Five thousand six hundred and thirty five with Walls, Geometrical Paces in compass. The Houses are An. 1201, by built partly of Wood, and partly of Brick, with Henry II, Battlements on the Pinnacles on the Tops of 'em, Duke of Bra- and very high Roofs, according to the common bant. Fashion of the Country; yet they are generally handsome. The Streets, for the most Part, are large, streight, and well paved.

THE Fortifications formerly good, are now indifferent. The Ramparts are adorned almost throughout with double Alleys bordered with great Trees, which make very pleasant Walks. \* The five Ba- The Citadel is strong, but somewhat neglected; tions were 'tis a regular \* Pentagon. It was built in the named *Ferdi-* Year 1567, and I have read it cost Five hun- *nand, Toledo,* dred thousand Ducats. The Duke of *Alva's* and *Paciotto,* † Statue in Brass was erected in the Middle of the Name of the Place of Arms: He was represented in the Engineer compleat Armour, but without a Head-piece: this Citadel. His right Arm was extended toward the City, † Behind it and his Hand open. Under his Feet was a mon- was written, strous Figure with two Heads and six Arms, that *Jongelingi o-* had two Dishes hanging at its Ears, and at its pus, ex *Ære* Neck a Wallet or Satchel, out of which issued captivo; this Statue having two Serpents. The six Hands held a Torch, a been made of the Brass of some Cannons taken from Leaf of Paper, a Purse, a torn Cloak, a Club, the Enemy. and an Ax; and at the Feet of the Monster there looked towards the City were these Letters: \* F. \* *Ferdinando*

*Alvarez à To-*  
ledo, Albæ Duci, Phil. Secundi Hispaniæ Regis apud Belgas Præfecto, quòd extinctâ seditione, Rebellibus pulsus, Religione procuratâ, Justitiâ cultâ, Provinciis Pacem firmaverit. Regis Optimi Ministro fidelissimo po- situm.

A. A. T. A. D. P. S. H. R. A. B. P. Q. E.  
S. R. P. R. P. I. C. P. P. F. R. O. M. F. P.

This Statue was not long after broken by the People. The Manner in which that great Prince, the Prince of *Orange*, whom we have just now heard, has spoken of this Figure, well deserves our Relation of it here. The Duke of *Alva*, says he, has arrogantly trampled our Liberties under Foot, &c. His insupportable Contempt of all these Countries, has above all appear'd in this Superb, Ambitious, Prophane, Heathenish, and Foolish erecting his Statue in the Middle of the Citadel of *Antwerp*, marching impudently over the Belly of the Lords the States, and of the whole People; a Monument of his Tyranny, and an evident Proof of his Pride, &c. *Apol.* p. 89, 93. Somebody has very well applied to this barbarous Murderer, what was formerly said of a cruel *Roman* Emperor: That never any Person had drank so much Wine as he had shed blood. *Tantum vini hausit nemo, quantum fudit Sanguinis.*

\* *Harlemi* videtur hisce meis oculis in Urbis Curiâ asservatos Gladios quinque, quibus Tyrannus Albanus usus est in Decollatione Fidelium mille ducentorum, Maximam partem Nobilium, cum il-

THEY shew at *Haerlem* five \* Hangers, which, with a Sixth that was presented to the Landgrave of *Hesse*, have beheaded twelve hundred Persons in one Day, upon Account of Religion, at *Haerlem*; by the express Orders of that bloody Governour. The Landgrave, has caused the four following Verses to be engraven on that which is now in his Possession:

*Harlemi quondam, Albani dominante furore,  
Christiadum madidus sæpe Cruore fui.  
Wolmerchusani verum nunc Munere, tandem  
Servio Justitiæ, Dux Gulielme, tuæ.*

los in Foro publico, uno die, è medio tolleret. Sextus Gladius, dono ablatum, Castellam in excellentissimum illud Langravium Hessiæ Armamentarium delatus est; ubi ad sinistrum superioris Contabulationis in introitu latus pendet omnibus intrantibus conspicuus. Legi in hoc Carnificis Gladio Castellano, hæc chalybi incisa verba; *Harlemi quondam, &c.* *Joh. H. Dalhusius*, de Regum, Regnorumque Mutationibus, &c.

I FIND



## Part II. to I T A L Y. A N T W E R P.

139

I FIND a particular Story in *Chappuys*, which I cannot forbear relating to you, upon Account of this Citadel. When the *Spaniards* made the Duke of *Arſchot* Governour of it, in the Year 1577, the Duke putting his Hands between the Person's Hands who was to receive his Oath, pronounced these Words ; *I swear by the Name of God and of the Holy Mary, that I will faithfully keep and preserve this Citadel, &c.* After which the following Answer was return'd to him as Part of the Ceremony : *If you do ſo, God aſſiſt you ; if not, the Devil take you Soul and Body :* And the whole Aſſembly answer'd, *Amen.* Such are the Agreements between the Governours, and the Governed.

THE *Scheld* is large and deep over against *Antwerp* ; there was formerly the richeſt and moſt frequented Port in *Europe* : I read not long ago in ſome † Fragments of the Annals of this City, that the Trade of it, in the Year 1550, amounted to an Hundred and thirty three Millions of Gold, without reckoning the Bank. In the ſame Memoirs I found the following Story, which may ſerve for a Specimen of the ancient Riches of that famous City, if true.

ONE *John Daens*, a Merchant, lent a Million of Gold to *Charles V*, I think towards the Proſecution of the War in *Hungary* ; the Emperor, at his Return from that Expedition, came to *Antwerp*, and was invited to Dinner by his Creditor ; he accepted the Invitation, and was

† The ſame Annals relate, that the Loſs which the City of *Antwerp* ſuſtain'd when it was pillag'd by the *Spaniards*, Ann. 1578. was valued at above Threeſcore Millions of Florins. Others ſay in 1576 ; and I believe with more reaſon, according to this Latin Diſtick that marks this Year by the Numeral Letters.

q Vartâ heV! LVCe rVIIt antVerpIa VICta noVeMbrIs  
CIVe orbata, eXVta Lare, aC eXVta nItore !

*Omnimodæ Merces, Artes priſcæque, novæque,  
Et quæ ſunt aliis ſingula, cunâta mihi. Schal.*

ſp ndidly

splendidly entertain'd: And the Merchant, after he had burnt a Fire of Cinnamon all the while, at last, to crown the Treat, threw the Emperor's Obligation into the Midst of it.

I NEED not tell you, that there have happen'd great Alterations since that Time. The Port of *Antwerp* is destitute of Ships; the Exchange is desolate and unfrequented, and the City, tho' still beautiful, enjoys a sad Tranquillity: yet, there are many rich Families in it.

*LONDON* and *Antwerp* were the two principal Cities of the *German Hanse* or League. That great Society had \* a large and fair publick House in the last of those Cities, which is still to be seen. The *Bourse* or Exchange is Ninety Foot long, and Seventy broad, comprehending the Wideness of the *Portico's* that surround it on the Inside. It was built in the Year 1531, and took its Name from a House that stood formerly in the same Place, on which there was a Scutcheon charg'd with † three *Purses*: and from that Time the publick Places appointed for the meeting of Merchants have every where retain'd the *French* Name of *Bourse*. The *Town-House* is also a very fine Structure, tho' half *Gothick*, as the greatest Part of the Rest are.

\* Tis call'd the *Osterlings* Houle.

† *Bourses* in *French*.

\* Four hundred and twenty Foot high: There are three and thirty Bells in the Tower.

THE first Time I saw the Churches of *Antwerp* some Years ago, I confess I was surpriz'd with their Magnificence; and especially I admir'd that which belong'd to the *Jesuits*, where there is nothing to be seen but Marble and good Pictures; tho' since That time I have seen an hundred Churches in *Italy* which obscure the Brightness of those of *Antwerp*. The \* Steeple of the Cathedral is very fine, tho' not so high as that of *Strasburg*: it is more finely wrought. The *Italians* have Domes, or Cupolo's and Towers separated from the Body of the Church; but they are

Part II. to I T A L Y. ANTWERP.

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are perfect Strangers to such Pyramids, as those of *Strasburg*, *Vienna*, *Antwerp*, *Salisbury*, and many in *France*.

THIRTY Paces from the same Church there is a Well, where we observ'd that the Iron Branches on which the Pully hangs, are adorn'd with Foliages, by a famous Smith call'd *Quintin Mathys*. This Anvil-beater became enamour'd of a Painter's Daughter, and had the good Fortune to touch her Heart; he was handsom, witty, and ingenious; and besides was Master of a good Fortune for a Man of his Profession; but the Painter would by no means be perswaded to give his Daughter to a Black-smith. The old Man's Obstinacy did not dishearten *Quintin*; his Love animating him, taught him to overcome that Difficulty by exchanging his Hammer for a Pencil. In a little time he equall'd and even surpass'd the best Painters in *Antwerp*; after which he receiv'd the dear Reward of his Labours. This generous Lover dy'd *Anno 1529*, and was buried at the Foot of the Cathedral in the Out-side near the great Gate; with the following Verse on the Wall, over his Tomb.

CONNUBIALIS AMOR DE MULCIBRE  
FECIT APELLEM.

Love tending to Marriage metamorphos'd  
*Vulcan* into *Apelles*.

*PLANTIN*'s Printing-House remains to this very Day in some measure; 'twas late in the Possession of *Moretus*, a very skilful Printer.

THE Water of the *Scheld* being always brackish before *Antwerp*, and the Fountains of the City not sufficient to serve the Brew-houses, they were forc'd to be at the Charge of bringing a new Supply of Water by a Canal, which empties  
its



its self into a great Cistern, out of which the Water is rais'd by Engines into a large Bason, from whence 'tis distributed by forty Pipes to as many Brew-houses. The Brewers are fix'd to that Number by reason of the great Scarcity of Water, which they have only at certain Hours; and every one knows when to open the Cock of his Pipe.

WE ought not to relate Fables as if they were Truths; but we may very well mention certain singular pretended Events, true or false, that some grave Writers have inserted in their Histories, tho' they be probably fabulous. Let us then speak a Word here before we finish this Article of *Antwerp*, of the pretended Giant *DRUON*, *al. BRUON*, and according to some others *ANTIGONUS*, whose constant very uncivil Custom, say they, was the Occasion of the Denomination of *Arvers*, or *Antwerp*, to speak more properly. *Guichardine*, and many others report, that in the Place where this City now stands, there was joining to the *Scheld*, a very strong Castle, which was this Giant's Retiring-place: and out of which he never stirr'd but to ravage the Country, and rob Passengers. That when he found any Thing to take away, with which he could reasonably be contented, he let 'em go safe and sound; but when they had nothing about 'em, which he look'd upon as an Affront done to his Tyranny; he always cut off one of their Hands, and threw it into the River. So that of the Words *Hand* [Hand] and *Werpen* [to throw] has been form'd, say those Writers, the Name of † *Hantwerpen*.

† But *Antwerpen*, as I am told here, signifies an ad-

*vanc'd Bank*, a Heap of Earth rais'd up for a Defence, against Overflowing: The ancient Name was *Attuacum*; *Attuacatum*; *Andoverpæ*. *Antuerpia* is not to be found but in Authors of the middle Century.

*Projecta*

*Projectæ fecere Manus, rigidique Tributum  
Antigoni, magnum tibi Antwerpia Nomen.*

THERE are great Bones kept at the Town-  
House, which they say were this Giant's ; and  
it seems that *Cornelius Grapheus* has not doubted  
of it, by his making the following Verses.

*In Dentem Gigantis.*

*Faucibus immensis Dens hic stetit ; ore voraci  
Quivisset solidos ille vorare Boves.*

*In Tibiam.*

*Gestavit vastum vasta istæc Tibia corpus,  
Enceladum æquavit, non dubium, ille gradu.*

*In Coxam.*

*Tanta hæc horrifici fuerit si Coxa Gigantis ;  
Cætera quanta illi membra fuisse putes ?*

*In Brachium.*

*Quàm fuerit forti munitus robore sævus  
Ille vir ; id Cubiti pars monet ista sui.*

*In Scapulam.*

*Ardua terribilis Scapula hæc est, crede, Tyranni !  
Quid reris ? quantum sustinuisset onus ?*

*Quicruciant Homines tibi quot sunt, Terra, Gigantes !  
Talibus à monstis, eripe nos, Domine.*

THEY make every Year at *Antwerp* two So-  
lemn Processions, in which they carry a Phan-  
tom, which is a Representation of this famous  
Giant.

Giant. They also stately carry about at *Dunkirk* another \* Giant, of whom they have also a very curious History. The Giant nam'd *BRIAT*, whose Bones are kept in the holy Chapel of *Worms*, *Puz-who*, *zuolo*, *Tosca-Bourges*, was also a Man of that Character.

&c. One may see the Disputes in which the Surgeons *Habicoc* and *Riolan* grew so very warm, upon Account of the Great Bones that were found in *Dauphinè* in the Year 1613; which were said to be the Giant *Teutobachus's*. *Habicoc* maintained, that they were Human Bones; and *Riolan* who could not believe it, had but slight Conjectures. I have seen such Figures of Bones in several Places; and indeed it is very difficult to form any Judgment about that Matter. And as for the pretended Giants, † *Brabon*, *Brabon*, *Briat*, &c. We must own also, that we do not understand, neither how those Things could happen in the Manner as they are related; nor the solemnizing such Feasts with so many Particularities, unless all these Stories have their Origine from some Truth. It is the same Thing with all those Serpents, and Dragons that were subdued at *Cyrene*, *Rhodes*, *Milan*, *Rouen*, *Pisa*, &c. † *Brabon*, another Giant, kill'd *Bruon*; &c.

The Reader will not be displeased to find here some old *French* Verses perhaps never printed, that are written at *Bourges* under the hanging Bones of their Giant *Briat*.

Tu n'as pas dit, ainſique je m'aviſe,  
Qui ſont les os à trois chaynes pendus.

Si il vous plaiſoit, tôt ſeront entendus;  
Si mon propos vous ſemble délectable.  
Durant les jours de ce (\*) Prince notable  
Fut mis à mort d'une Maſſe maſſive.  
Un grand Géant de grandeur Exceſſive,  
Qui ſurmontoit en Grandeur juſtement  
De douze Pieds les gens de maintenant.  
Le Duc voyant l'horrible Creature  
Tant excéder les mētes de Nature,  
Fit colliger par deſir curieux  
Les Osſemens du Monſtre furieux;  
Et pour montrer tant merveillex Spectacle  
Les enchaina ſous ce grand Habitable.

(\*) John Duke of Berry, Count of Poitou and Auvergne, who built the Holy Chapel at *Bourges*, in imitation of that at *Paris*.

GHENT,  
The Capital  
City of *Flanders*. *Gordun-*  
*rum Civitas*.

SOME Authors relate, That *Charles* the Fifth paſſing thro' *Paris*, to ſhew his contempt of that City, ſaid he would put it in his \* *Glove*; mean-

\* In *French* *Gant* ſignifies a *Glove*. In the Year 1427, the Count of *Naffaw* Baron de *Dieſtein*, the Marqueſ of *Bergopzom*, and the Baron of *Weſmale*, cauſ'd the Circuit of ſeveral great Cities to be meaſur'd for a Wager; and they found, as it appears by an authentick Record ſtill extant, that the Circumference of *Louvain* exceeds that of *Ghent* by three Rods, or ſixty Feet. See *Voyage* to *Flanders*.



ing, that it might be contained in *Ghent*. The Jest of great Princes are commonly received as Oracles; and this little Story, whether true or false, has doubtless occasioned the ridiculous Mistake of several Authors, who speak of *Ghent* as one of the greatest Cities in *Europe*. I know not whether it might not be contained in the Suburbs of *St Germain*; but I am sure it will appear very inconsiderable if it be compared to *Paris*. 'Tis true, *Ghent* is a City, but *Paris* is a World.

AFTER all, it must be acknowledged, that *Ghent* is a very pleasant Place; 'tis a fine City, neat, prettily built, in a good Air, and convenient Situation; whereas at *Paris*, the Houses being high and thick, hinder the Sight of the City, as some say in Jest; but here they are not so heaped, that the Town may not be easily viewed. The French King took it in six Days, notwithstanding the Inundations of its Sluices, *Ann*. 1678. It receives great Advantages from the Rivers *Scheld* and *Lys*.

THERE is a Bridge over the latter, on which there are two Statues of Brass representing one Man ready to cut off another's Head; and the same Figures are to be seen in a large Picture in the Town-house; with this Inscription written under them:

*Ae Gandt le en Fāndt fraepe sae Pere se taēle Desut  
maeis se heppe rompe si graece de Dieu, 1371.*

I KNOW not whether you can understand this *Gaulish*, or rather old *Walloon* Tongue, without the Help of an Interpreter. *A Gand*, means the Inscription, *l' Enfant frappe son Pere dessus la teste, mais son épée romp, par la grace de Dieu. An*. 1371. To explain the Meaning of it, they told us the following Story.

Vol. II.

N n

A FATHER

\* A Father and a Son beg each other's Life of *Augustus*; and this Prince grants it but to one of the two: He gives them the Choice, either of drawing Lots, or fighting one against another, that the Conqueror only may obtain Pardon. *Suetonius*, in the Life of *Augustus*. Art. XIII.

A FATHER and his Son being convicted of a certain Crime, received Sentence of Death; but afterwards a Pardon was offered to either of 'em that would be the other's Executioner. This rigorous Mercy inspired both the unhappy Wretches with a Desire of dying, and they contended obstinately for that which they esteemed the more advantageous Part of so cruel a Choice; but at last the Father prevailed: He had a great Strength of Mind, and the Length of his Life had weakened the Desire of it. After the Son had resolved to take away the Life of him to whom he owed his own, and had already put himself in a Posture to give the fatal Blow, the Sword either broke in the Air, or the Blade flew out of the Handle; which Accident being interpreted as a particular Effect of Providence, both the Malefactors were set at Liberty. If this History is true, the Goodness of Providence shewed it self, after a very wonderful Manner, against a Sentence of inhumane Judges; which was more cruel, in shewing Favour to one of the Criminals, than if it had condemned them both, and put them to Death in the common Way.

\* The Prelates of *Ghent* presented him with a Bible as soon as he was born, with these *French* Words writ-

THE ancient Building, called the *Prince's Court*, was heretofore the Palace of the Counts of *Flanders*. They say there are as many Chambers in it as there are Days in the Year. We went thither to see that in which *Charles* the Fifth was born: 'Tis so little, that 'tis impossible there

\* born: 'Tis so little, that 'tis impossible there

ten on it, *FEUILLETEZ CE LIVRE*. Aët. Heroic. de *Car. V.* In the Church of the Nuns, call'd *Beguines*, there is a miraculous Crucifix with an open Mouth. It happen'd one Day, during the Time of the *Carnaval*, that all the Sisterhood went abroad to take their Pleasure, leaving only one of their Companions at home; who being perhaps as great a Lover of the Sport as any of the Rest, and unable to bear so great an Affront, went to make her Complaint to the Crucifix; from which she received the following Answer: Grieve not, my Daughter, to morrow thou shalt rejoyce with me at my eternal Wedding. This Prophecy was entirely accomplished; for the *Beguine* died the next Day, and the Crucifix remained ever afterwards with its Mouth open.

could

could ever be a Bed in it; and yet there is an ancient Inscription in which it is positively said, that this is the Place where that Prince came into the World. If *Ghent* has had the Honour of giving Birth to so great a Prince, it was used so roughly afterwards by him, that we may say that it had been better for that City he had never been born. 'Tis observed, that his Birth happen'd on St *Matthias's* Day, and that on such a Day he was proclaimed *Emperor*, on which in 1500 he took King *Francis I.* Prisoner.

THE Cathedral is a vast Structure, dedicated to St *Bavon*. Here I observed an Epitaph on a certain Prelate, which, tho' plain and short, is perhaps more expressive than the most studied Elogies.

ECCLESIA ANTISTITEM AMISIT;  
RESPUBLICA VIRUM.

Church has lost a Bishop,  
And Commonwealth a Man.

FROM *Ghent* we embarked on the Canal that *BRUGES*, leads to *Bruges*, which is a large and fair City. formerly an Hans Town. It does not comprehend so large an Extent of Ground as *Ghent*, but 'tis better inhabited, and In this City a Traveller its old Buildings are more uniform. Ships of Five hundred Tons may come up to it by the great the Town-house, the Water-house, Canal; but *Holland* has drawn the Trade from Episcopal Palace, Cathedral, hence as well as from *Antwerp*.

dral, great Market-place, the Colleges of the Four Nations of *Flanders*, the Church of the *Jesuits*, and several magnificent Tombs in the Collegiate Church of our Lady. In the Cathedral, at the Side of the Quire, they shew the Place where *Charles the Good*, Count of *Flanders*, was assassinated by some Persons, whom he had compell'd to open their Magazines in a Time of Famine. V. Voyage to *Flanders*. I had not Time to visit those Things my self.



You know that the Order of the *Golden-Fleece* was \* instituted at *Bruges*, by † *Philip the Good*, Duke of *Burgundy*: But perhaps you are not so well acquainted with the Occasion of its Institution. At least, 'tis certain, that the Story is related by several Authors in a very different Manner. Some say, that esteeming the extraordinary Plenty and Abundance of the Year of his ‖ Marriage with *Elizabeth* or *Isabel* of *Portugal*, to be a Presage of future Happiness; and observing, that the initial Letters of the Five Months of *Autumn*, viz. *July, August, September, October, and November*, make the Word *JASON*, he instituted this Order with Allusion to the celebrated *Fleece of Colchos*. Several Authors write, that this Institution was occasioned by that Prince's falling in Love with a Maid of mean Parentage, whose Gown was furred with Lambs-skin. Some affirm, that the Girl was red-hair'd, and that when the Duke went to see her, he found a certain Lock of her Hair on her *Toilette*, which he gather'd up very carefully, and preserv'd as a precious Treasure. They add, that his Courtiers having taken the Liberty to break some Jest on this Occasion, the Prince took a Resolution to institute an Order of Knighthood, by the Title of the *Golden-Fleece*, in Honour to the Lock of red Hair. *Davity* says, that several Authors are of opinion, that this Order took its Original from the Religious Society call'd the *Legio Thebæa*. And others relate, that the great Encrease of *Philip's* Revenue by the Importation of *English* Wool, gave Occasion to this Institution. ∴ *Oliver de la Marche*, one of Duke *George Castellanus*, and after them *J. J. Chifflet*, *Philip's* Servants, and for fifty Years together had enjoyed several considerable Employments in the House of *Burgundy*.

was

was instituted, and received the Name of the *Golden-Fleece*; and that *John Germain* Bishop of \* *Chaalons* having represented to that Prince, that \* *Chaalons* so noble an Institution ought rather to be found-upon the *Saone*. *Cabilo-*  
*ne. Cabilo-*  
*nenfis Episco-*  
*pus.*  
 ed on some Passage in the Holy Scriptures, than upon a fabulous Adventure, the Allusion was turned to *Gideon's Fleece*, *Judges vi. 37, &c.* But these Authors do not sufficiently explain the Story: For, certainly Posterity can never fully comprehend, by so general an Account, the Occasion and Circumstances of this Institution; which, by good Luck, is not of great Moment. *Chifflet*, and some others take a great deal of Pains to prove that 'twas a Motive of Piety which prompted the Duke to establish this Order: And it may be so; but their Arguments are not convincing: For tho' the two Verses which they cite, and which they pretend are to be seen on that Prince's Sepulchre, seem to decide in their Favour, they prove nothing at all, in my Opinion. The Verses are these:

*Pour maintenir l'Eglis, qui est de Dieu Maison,  
 J'ay mis sus le noble Ordre qu'on nomme la Toison.*

'Tis more probable that this Inscription was the Effect of the Bishop of *Chaalons's* Charity, who was desirous to substitute a sacred History in the Room of a Fable, rather than a sincere Account of the Duke's first Design. I cannot conceive how that Prince could find any Thing in the Fleece of *Colchos*, that could have any Relation to the Defence and Preservation of the Church of God. I need not tell you, the King of *Spain*, as Duke of *Burgundy*, is Sovereign of the Order. The Prince of *Orange*, *William I*, of whom we have spoken, tells us in his Apology against *Philip II*, King of *Spain*, *That the Order*

of the Fleece is given at the Pleasure of the Knights,  
 \* It is added, by the Plurality of Voices, tho' the Head should \* not  
 that *Plusieurs* consent' to it; which is a very particular Thing.  
*Chevaliers*  
*sont eleus mal-*  
*gré le Chef.* Apol. pag. 30.

## OSTEND.

DEPARTING from *Bruges*, we embarked again on the Canal, and in three Hours arrived at the little Town of *Ostend*. The Fortifications are good; and the great Sluices by which that Place receives Water from the Sea, and communicates the same to *Bruges*, is one of the Things worth being observed there.

\* The Siege was begun by Archduke *Albert*, July 5. 1601. and *Ambrose Spinola* entered the Place Sept. 20. 1604.

† Seventy thousand one hundred and twenty four.  
 || Seventy two thousand and nine hundred.

'Tis almost impossible to speak of *Ostend* without calling to Mind the most famous \* Siege that the World perhaps ever saw. This little Fishertown, meanly fortified, sustained the Shock of a potent Enemy for three Years and almost three Months: During which Time it received above Three hundred thousand Cannon-shot, oftentimes under Covert of Heaps of dead Bodies, with which the Besieged repaired the Breaches; lost above † Seventy thousand Men, and killed a || greater Number of its Enemies; and after all, this little Mass of Ruins, overpowered by the Numbers of the Besiegers, and unable to hold out longer against so unequal a Force, obtained Articles of a very honourable Capitulation.

THERE is a Canal between *Ostend* and *Newport*; but for the Conveniency of a quicker Passage, we chose to hire a Coach.

## NEWPORT,

\* Called *Zandbouie*; before it was rebuilt and fortified, *Ann.*

1442.

## DUNKIRK.

\* *NEWPORT* is indifferently fortified, and may, as well as *Ostend*, hinder the Approach of its Enemies, by opening its Sluices.

I WAS extremely desirous to satisfy my Curiosity with a View of *Dunkirk*, which is so famous for several Reasons; but durst not expose my self to the Danger of meeting with some of the Dragooning Apostles. However, since My Lord was not in the same Danger, I advised him



him not to lose such an inviting Opportunity of seeing a Place that concerned *England* so much; and I shall here communicate to you the Account his Lordship gave me of it at his Return.

SINCE this Place † fell into the Hands of the † *Lewis XIV.* *French*, they have made very considerable Additions to the Fortifications both of the Town, and *Charles II.* in the Citadel; and have left no Means unattempted to render it as strong as Art can make it. But *1662, four Years after the French* notwithstanding the Care they have taken to line all the Works, the Ground being sandy, or all *and the English had taken it from the Spaniards.* Sand, and apt to give Way; if there were a Breach once begun, the Rampart would quickly tumble down. The two Peer-heads, parallel to one another, advance about half a Mile into the Sea, and form a Canal, thro' which the Vessels enter. At the End of each Peer-head, at the *North-West*, there are two || Platforms founded on Piles, which are raised more than Thirty Foot above the Water, at the ordinary Ebb; and upon each Platform is a Battery mounted with about Thirty Pieces of Cannon. At a very small-Distance from the Peer-head, on the Left-hand, or that which is towards *Graveline*, there are two Works, or strong Pieces of Fortification, called *Ris-banks*, at some Distance in the Sea; one near the Citadel, and the other farther advanced, not far from the Platform of one of the Peer-heads. These two Forts, if I may give 'em that Name, cover the Place on that Side, together with the Platforms on the Peer-heads. And besides, the Cannon of the Citadel reach pretty far into the Sea, and command the Entry of the Chanel. The smallest *Risbank* near the Citadel is a Sort of *Fer à Cheval*, which they call *Fort de Revers*; and the other is an imperfect *Triangle* rounded at the *Angles*. All this is admirably well founded,

† The Place is surrounded with 17 Bastions, both regular and irregular; with Half-Moons and some other Works.

*Fort-Lion* is upon the Sea-side, about a League from the City, towards the Fort of *Mar-dick*.

One of the usual Walks is on the Peer-heads.

very solidly built, and furnished with a great Number of Cannons. By what has been said, you may perceive that 'tis extremely difficult to approach the Place on the Sea-side; and 'tis rendered yet more inaccessible by the Banks of Sand that are scatter'd up and down about the Place; which cannot be well avoided without an expert Pilot, and which are extremely dangerous when a Ship is heedlessly engaged among them. You may easily imagine, that they have not forgotten to fix Chains and other Machines that may serve to barricado the Chanel. 'Tis plain then, *Dunkirk* being so strongly defended towards the Sea, so † well fortified on the Side of the Land, furnished with Sluices to drown Part of the neighbouring Country, and not commanded by any rising Ground, it may be justly said, that it has no other Defect than that which I intimated before; with, perhaps, a Scarcity of sweet Water; for all their Wells are brackish; and they fill their Cisterns with Water brought from the Neighbourhood, sometimes out of the Town, or with Rain-Water. The Harbour is betwixt the Town and the Citadel. Adjoining to it they have made a Dock about two hundred *Toises* long, and sixty broad, for Men of War; and not far from thence there are very fine Magazines. The Town is not beautiful in any Respect. The Houses are built of a greyish Sort of Bricks, which makes them seem dirty and melancholy. An *English* Gentleman who lives there, and knows *Canterbury*, reckons that and *Dunkirk* to be of equal Bigness: Yet there are Sixteen Parishes in the one, and but one in the other; which may serve to inform us, that we ought never to judge of the Largeness of a Town by the Number of its Parishes; tho' I believe that *Canterbury* is of a larger Extent than *Dunkirk*.

I HAVE

I HAVE nothing to add concerning the little City of *Newport*; but that it puts an End to our Peregrination on this Side of your *British* Seas.

By the good Providence of God, our Voyage has been in all Respects happy, and the Pleasure that attended it was never interrupted by Sickness, or any Accident. And in particular, I must own myself extreamly obliged to our common Friend Mr *S. Waring*, whose good Company we enjoy'd all the Way. He is Master of many excellent Qualifications, which harm all those that converse with him.

To conclude: Whatever Satisfaction may be found in Travelling, I can assure you, that 'tis always a very sensible Pleasure to return Home. You must not be surprized to hear me speak thus, when I am going to turn my Back upon *France*: For I have been forced to look upon it as a strange and barbarous Place; and *England* is become my dear Country. I am,

S I R,

*Newport*, Octob. 3.  
1688.

Your, &c.

#### P O S T S C R I P T.

SOME Years ago, in my Passage from *Holland* to *England*, the Ship on which I was aboard *DUNKIRK* was taken and carry'd into *Dunkirk* by some Privateers. My Destiny inevitably drove me into this famous Place, where Prudence, as we have just now seen, had not formerly suffer'd me to enter willingly. If some *Chinese*, travelling in our *Europe*, had fallen into the Hands of such Adventurers as those that carry'd me into this forbidden Place, he would not have fail'd to  
note,



note, in his Memoirs, all the Circumstances of the Case happen'd to him ; and he might, indeed, have made of 'em one of the most agreeable Passages in his Relation. And if any of our Travellers had met with the like Adventure in any of the *Indian* Seas, we should be very well pleas'd with an Account of it ; so fond are we of Things that come from afar. But to have been taken by *French* Privateers in the *English* Seas, is so common a Thing, and so many Persons had the Experience of it for Twenty Years, that notwithstanding the Singularity of some Particulars, I shall leave them all in my first Journal ; contenting myself only with taking Notice here of some Circumstances that concern the Article of my Deliverance.

THE common Condition of Prisoners of War may be made supportable, provided that Money, which is an universal Remedy, be not wanting. And as my Friends from several Parts took care to send me a speedy Supply of it, even a great deal more than I had Occasion for ; one might suppose I was not much to be pity'd. But on one Side, the offensive Air of the House where I was confin'd, which was \* [a] stuffed up with sick Wretches, very poor, was an Inconvenience that nothing could remove. And besides, the unhappy Notions that the People of that Country have of what they call Religion, and the Practices which are the Fruits of those false Notions ; it changed my Condition of a Prisoner of War into that of a Prisoner of the Inquisition. The Officers of the Admiralty, who are civil Persons, and the Curate or Rector of the Town, who was a Doctor of *Sorbonne*, were willing, they told me, to have me remov'd into a less disagreeable and incommodious Lodging ; but

\* See in the Remarks, according to the References [a] [b] &c. at the End of this Postscript.

but say they, you are an *Huguenot*; and, for some Time past, nothing in this Country is thought too hard for an *Huguenot*: Happy those in your Case that may come off at last, after they have languish'd a pretty while in such an Hospital. Whether I was, or was not, an *Huguenot*, as they call'd me, is what I let alone: For, indeed, it would be impossible for me to define those whom they call so: and I dare affirm, in spite of the Criticks that shall read this, that no *Huguenot*, taking upon himself that Name, nor any Person in the World, can undertake to give that Definition, without plunging himself into such a Mire out of which he cou'd never get. But however, it was true that I did not intend to hearken to any Proposition either of Abjuring the Belief commonly receiv'd by the Protestants, or of any Enrolling in the Sect of the *Romanists*, as not agreeing with my pure and simple Condition of an antique Christian, after the Manner of the Twelve Apostles and their Disciples: And yet, to have purchased my Liberty without Difficulty, I should have spoken quite another Language, and taken at random the new Name of *Good Catholick*, either in a clear or in an obscure Sense, as the Subjects of the *Roman Pontiff* commonly take it. Without that, those Gentlemen told me, I was in great Danger of remaining a long Time in my melancholy and unwholsome Abode; and, indeed, it was a Misfortune much to be fear'd, tho' I had good Reason enough to have a better Hope, notwithstanding the dreadful Edicts, if the Powers on whom I depended were never so little inclined to hear me, or in a Disposition to do me Justice.

It is true, I had been personally, and by Name, banish'd, I don't know for what; so odd, as well as cruel, were many of the Treatments wherewith

wherewith they used us: But as the Reason of this Banishment was not grounded, I suppose, on any pretended Fault of which they could accuse me, the King was pleas'd to grant to our whole Family a Declaration plain enough of our Innocence; even with License of selling what we could of our Estate within the Time that was appointed for our sad leaving the Kingdom: And since it was by a Sort of a Storm, of which I was in no wise the Cause, that I was brought back from the Place of my Refuge to that from which I had been exiled, it was reasonable I should demand my Enlargement, by Virtue, and in Consequence of the King's Permission; whose goodness ought to be look'd upon the same, if I made it appear that I had done nothing since that Time which made me unworthy of it. But this Affair was to be brought to the King himself; and to find Friends capable of doing me that kind Office, was a Thing very difficult. The Abode I had made at *Paris*, being born in that Neighbourhood and bred up several Years in its University, had formerly procured me a good Number of 'em; but the Tempest of Persecution had dispers'd 'em in such a manner, that they never receiv'd my Letters; having all of 'em either changed the Place of their Dwelling, or left the Kingdom: So that the six first Weeks of my Imprisonment were spent after a very sorrowful manner. I hope that Leave will be granted me to say here, that in the mean while I receiv'd a very comfortable Proof of the Favour and Kindness of one of the [b] greatest Peers of *England*, who commanded in *Flanders*. This most noble and generous Lord was pleas'd to assure me, by an express Order, that he would mention me to the Marshal *Villeroy*, who was at that Time Generalissimo of the



the *French* Army in that Country ; and that I might depend upon his taking Care of me. I was extreamly rejoyced at this very agreeable Letter ; as believing then that I should never be releas'd by any other Means. But a few Days after Providence furnished me with another, whose Success was speedy. I shall not relate the History of it, tho' it is pretty singular. In a Word, Monsieur de *Pontchartrain*, at the kind Sollicitation of the Count d'*Armagnac*, a \* Prince whose \* A Prince of the House of *LORRAIN* ; himself the Trouble to represent my Condition and a Man of an extraordinary Merit. to the King ; [The leave that had formerly been granted us by his Majesty, was register'd in the Treasury-Chamber ;] and the King, without deferring it to another Time, according to his Justice and Royal Goodness, order'd that I should be releas'd.

FOUR Days afterwards, an Officer of the Admiralty, accompany'd by several other Persons, brought me his Majesty's Order the very same Day that it came. Upon receiving it, I said [c] GOD BLESS THE KING ! which was pleasing to the Croud of People that stood round me. A certain Voice, at a little Distance, immediately spoke these Words, Does he say it heartily ? And another wiser than he, answer'd to that, Why, would you not have him bless his Deliverer ? I thank'd this last Person, and, without insisting too much on it, for pure Truth expresses Things simply, that I was so happy in expressing what in Duty I was obliged to say on this Occasion, that all that were there present were pleased with it. I dare also affirm, that this Gracious Prince would not have excepted *France* of all the Places to which the Liberty he had given me would open the Way, if he had seen in my Heart the Sincerity of \* the Wish I made \* God bless for the King !

for him ; since nothing ought to deprive me of the sweet Hopes of seeing my dear Country again.

THEY said several Things upon that Subject ; and I was glad to take Notice, in my Discourse with those Gentlemen, that the speedy Justice his Majesty has done me, at the same Instant that he had a perfect Knowledge of my Right, was an evident Token of his natural Equity ; from whence I inferr'd, that if that Great Prince had been inform'd, after this Manner, of several Things that have been done against the poor Protestants of *France*, in his Name, and by his Authority, one ought to be perswaded that he never would have suffer'd such great Disorders.

\* A THEOLOGIST who sometimes honour'd me with his kind Visits, came in then to see me, and to wish me Joy upon my happy Deliverance. He stay'd with me alone for about an Hour ; and we ran over, as by way of Recapitulation, some of our Discourses on Subjects not at all belonging to those vulgar Controversies that occasion so many Misfortunes in the World ; they rather tended towards the Means of Peace, tho' he was pretty much addicted to the Sect which they call the *Romish* Church. He highly extoll'd the Clemency and natural Benignity of the King, which was a Thing, as he said, that was particularly known to him. But 'tis a great Misfortune to the best of Princes, to be surrounded with Flatterers from their very Infancy, and to be often ill instructed in Religion, as well as engaged in fatal Enterprizes, by wicked and deceitful Ministers. I shall willingly observe here, that the Method of enlightning Souls by devouring Fire, did not appear a good Method to the Sincerity of the wise and learned Man I just now mention'd,

\* The following Reflections will perhaps appear to some, as being out of the Way ; but I have had Reasons, with particular Regard to *Dunkirk*, to give them Place here. Being so warned, dear Reader, you may let them alone.

mention'd, no more than that of *forced Commu-  
nions* ; as he sometimes explain'd himself, when  
our former Discourse fell upon the Article of Con-  
versions made by Dragoons : And certainly  
these two Things are not only unjust, but the  
most odious, and the least agreeable to common  
Sense. As we were discoursing one Day in our  
Chamber, that is call'd of the [*d*] Officers, about  
that unfortunate Practice of tormenting Bodies  
to gain Hearts ; and of putting those to Death  
whom they term Hereticks, as being Hereticks ;  
one of these Gentlemen forgot not to instance  
*Calvin*, and several other Reformers, who put  
to Death the \* *Anabaptists*, and the *Arians*, ac-  
cording

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\* There are but very few Towns in *Switzerland* and *Ger-  
many*, where they have not put the *Anabaptists* to Death, as  
Hereticks ; and very justly, says *Theod. Beza* [*Hist. of Life  
and Death of Calvin.*] Observe VERY JUSTLY, in-  
stead of very UNJUSTLY, BARBAROUSLY, FOOLISH-  
LY, &c.

I wish I could make use of such Characters in  
writing these Lines, that they might strike the  
Eyes and the Senses of all the Readers who boast  
themselves Christians, to the End that they should  
be forced to observe so much the better, how strange  
and fatal is the Illusion of almost all Priests in all  
Sects, who, not considering the infinite Distance,  
and the essential Difference between their Ministry  
and that of the Apostles, are so unwisely (not to  
say presumptuously) attempting to imitate them in  
Particulars that are unimitable. Those mistaken  
Popes, Romish and Protestants, seeing Ananias  
and his Wife Sapphira struck to Death by Peter,  
[a Man who being moved and forced by the im-  
mediate and irresistible Power of the Spirit of  
God, was doing Miracles,] they threw them-  
selves inconsiderate in so high a Degree, as  
to



cording to the Principles of the Inquisition: not being behind hand in those Cruelties with the bloody [e] *Demochares* who liv'd in their Time, and whom several call'd the *Firebrand of the Guisards*. Those who are so weak as to imagine that *Calvin* was infallible; or, at least, put themselves under a Necessity of maintaining all his Opinions, and his whole Conduct, they find themselves, without doubt, in a great Perplexity, when one makes this Objection to 'em; for the Method of those who say, that Hereticks ought to be put to Death, tends inevitably to have themselves burnt: 'Tis in vain for them to protest they are Orthodox. But when; far from defending such an unwarrantable Thesis, they answer with a free and disinterested Tone, That [f] *Calvin* and his Companions were more guilty than this *Demochares* and his Cardinal, when they plunged themselves into those horrible Excesses, one may then put himself into a Condition to convince the Persecutors of their Injustice. How can we hope that the Church of *Rome* will ever cease to torment us, as long as we ourselves give her Examples of our Fury disguis'd in a Christian Zeal? *Francis*

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to ground their Pretensions to such a Power upon that † Example; and blindly following, in that Manner, the pitiful Imaginations of their Aposth Bzain, burn, kill, and destroy poor innocent Christians, better than themselves, and more Orthodox, according to the most lamentable Principles of their raging Zeal, and dreadful Mistake.

† This Fact related in the *Acts of the Apostles*, Chap. vi is one of the best Arguments produced by our Protestant Burners, to defend their Doctrine and Practice. See above Vol. II. Pages 420, the last Marginal Note: 421, 432, in the Margin; 433, 444, 446, 448, &c. 456, 461, the first Note: of

of *Verona* proves in his Apology for the execrable *John Chastel*, that we may put *Hereticks* to Death, by the Consent and Practice of *Hereticks* themselves; *John Calvin*, says he, having caused *Michael Servetus* to be burnt, according to our Principle. Apol. for *John Chastel*, Part 12. Cap. 2. Page 99. This Book is in my Hands.

DURING the Sixty six Days of my Imprisonment, I had but four Times the Liberty of visiting the Town, and then always narrowly followed either by Soldiers, or by the Jaylor; so that I am able to add here but a very few Things to what has been already said of it. The Word *Dunkirk*, signifies *A Church upon the Downs*. This Village was fortify'd by an Earl of *Flanders*, *Baudoin III*, towards the Middle of the Tenth Century. The *French* took it, and used it very ill, in the Year 1658. But this Place afterwards fell into the Hands of the *English*; and in the Year 1662, *France* made a new Conquest of it; *Charles II*, of Glorious Memory, having sold it to her at a good round Price. Every Body knows of what Importance this Fortrefs has been, since *Lewis the Great* has made it formidable and inaccessible to his Enemies. But as the Colosses of Pride and Force are however subject to be overthrown, so *Dunkirk* is now at the Vigil of a Catastrophe, that is going to lay it in Dust and Ruin. The Almighty Power that makes the Earth tremble, has destroyed a great Number of Towns in this famous *Italy* of which we have been speaking; some of them having been reduced, by one single Shock, to an Heap of Stones, and others swallowed up in the deep Abyss: And now *Dunkirk* will be demolished by the Hands of its own [g] Possessor, who consents to make a Sacrifice of it for the Sake of PEACE.

THEY made me take Notice, in the Citadel, of that fine Piece of Artillery, known a long Time by the Name of the *Culverine of Nancy*. I measured it carefully, and found it to be Two and twenty Foot long. I will say nothing here of the Giant, whose fabulous Memory is solemniz'd every Year by the Inhabitants of *Dunkirk*; as is that of the pretended *Druon*, by the People of *Antwerp*.

THE *English* Nuns, who have two Convents at *Dunkirk*, gave great Proofs of their Charity to the Prisoners of War of their own Nation, while I was there; and I have been assured they have always used to do the same. Would to God that all those whom they call *Roman Catholicks* would profess their Religion, without tormenting People, in the Simplicity and Innocence of those good Ladies!

HAVING got Leave to go to *Calais*, along with the Prisoners whom they exchanged with those at *Dover*, I failed not to make Use of so favourable an Opportunity of going the Way again that leads to my new † Country. I went then, and lay at *Calais*; and the next Day, about Five in the Evening, we weighed Anchor. Our Vessel made such Haste, that we had Time enough to eat, by Day-light, at *Dover*, the Supper that we bespoke at our Arrival. I went the next Day to visit the *French* Prisoners exchanged with ours, that were going the same Day for *Calais*, on Purpose to see whether they were as ill used at *Dover*, as the *English* were at *Dunkirk*; and finding they were a great deal better fed, better lodged, and had some Liberty, I sent an

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† PATRIA EST UBICUNQUE BENE.  
Omne Solum Forti Patria.

Account



## Part II. to ITALY. DUNKIRK!

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Account of it to Mr *L'empereur*, one of the chief Officers of the Admiralty at *Dunkirk*; that he might shew my Letter, as he promised me he would, to those who might, in Conjunction with him, endeavour to get an Order for the more favourably treating the new Prisoners; whom Two and thirty Privateers daily brought into their Haven.

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### REMARKS.

a THERE was a Cartel settled with the *Hollanders*, according to which the Prisoners of that Nation were immediately exchanged. But as there were but two or three Exchanges of *English* Prisoners made in a Year, there were sometimes Five or Six hundred in this House, which contained no more than Five or Six Rooms.

b HIS Grace the Duke of *Ormond*. My Lord *Owverquerque* was also pleased to assure me of his Protection. These two Letters produced me Abundance of Respect in Prison, and gave me a great deal of Satisfaction.

c SUPERADDE Dies \* Diebus Regis, ô Deus !  
Sint Anni ejus veluti multarum Generationum !  
*ut judicet Populum rectè—Et conterat Oppressorem—*  
Longitudine Dierum saties Regem, ô Deus ! &  
O o 2 fac

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\* The King was born the fifth of *September* 1638, and came to the Crown the fourteenth of *May* 1643 ; so that this Glorious Prince is [1714] in the Seventy first Year of his Reign ; which is not to be paralleled in the long Race of Kings that have possessed the Throne of the *French* Monarchy, and of which there are but very few Examples in the whole History of the World. The Effigies of this Monarch which is upon the Coin of the Year 1643, and upon that of the present Year 1714, is now a Rarity in the most curious Cabinets : But how valuable and precious will these Monuments

fac ut fruatur Salute tuâ!—Ne abjicias eum in tempore Senectutis! Quum deficiet Virtus ejus, ne derelinquas eum!—Benignitatem, & Fidem præpara, quæ custodiant eum!—Mitte Lucem tuam, & Veritatem tuam, quæ deducant eum, & adducant eum in Montem Sanctitatis tuæ!

———*Quisquis est placidè potens,  
Et incruentum, mitis, Imperium regit,  
Animoque parcit; longa permensus diu  
Felicitis Ævi Spatia, vel Cælum petit,  
Vel læta, Felix, Nemoris Elysii loca.*

Sen.

† So the Heavens teach the Christians, and shew them the Way to Salvation.

† *Consulere Patriæ; parcere Afflictis: ferâ  
Cæde abstinere: tempusque Iræ dare;  
Orbi Quietem; Sæculo Pacem suo:  
Hæc summa Virtus: petitur hæc Cælum viâ.*

Id. in Oct. Act. 2.

d WHEN King David asked God Forgiveness of all unknown Sins he had the Misfortune to commit, he distinctly makes us observe two Things. The first is, That the most virtuous Men, Princes and others, sometimes commit ill Actions without believing 'em to be so; and what is more,

† Christopher Gomez, a famous Jesuit, boasts of his

Companions in his *Elegia Societatis Jesu*; and exalts them to the Third Heaven, in giving them the strange Names of *Acies Ignea*; *Gladii Ancipites*; *Canes Venatici*, & *Ranunculæ Pontificis*; *Equus Trojanus*; *Papicolæ*; *Mancipia Papæ*, quibuscum tormentis potius quàm argumentis certandum, &c. That is to say, *An Army of Fire, or Incendiegries*; *Two-edged Swords*; *Hunting-Dogs*, and *Frogs of the Pope*; *Trojan Horses*; *Papicoles*, the Pope's Slaves, against whom we must fight with great Guns rather than with Arguments: Epithets either foolish or profane. *Elogia Soc. J. S. Antwerpæ* 1677. Part 1. Class 3. Num. 20. Page 29.—P. 1. C. 7. N. 114. p. 267.—P. 2. C. 11. N. 46. p. 456.—P. 2. C. 11. N. 42. p. 455.—P. 1. C. 7. N. 74. p. 225.—P. 2. C. 11. N. 38. p. 454.—P. 2. C. 11. N. 46. p. 456.—P. 2. C. 11. N. 5. p. 448.

believing

believing them to be good : *In persecuting you,* says our Saviour, *they will believe they do God Service.* The second Thing that is shewed to us in the Prayer of this great King, is, That the Ignorance of Sins, of Evil which we do not look upon as being so, is not always an Excuse for those that commit 'em ; for there is an invincible Ignorance, and an Ignorance whose Darkness Men of Sense might dispel, if they would act like rational Creatures. They must inform themselves with Care and Impartiality. They must hear both Parties with a Spirit of Equity, Mildness, and a pure Love for Truth ; as just Judges do on sacred Tribunals. They must examine and weigh every Thing, before they presume to judge of it ; and never believe any Man, only upon his Word, in problematical and controverted Matters ; neither the Pope, nor any Anti-Pope. I mean Men contradicting the Pope.

How deplorable then would be the Condition of a Prince, whose timorous Conscience, wofully beset by wicked or blind Leaders, should too easily engage himself in a Way of acting which he believ'd just, and was criminal ? Of a Prince, who, notwithstanding his natural Goodness and Temper, and even his Inclination towards Piety, should make War upon God in being desirous to serve him ? Should shed Rivers of innocent Blood, and cover his unhappy Kingdom with a Deluge of Evils, in pretending all the while to do Penance ?

*Crudelis \* Babylon ! Terræ communis Erinny !  
Impia ! prob Meretrix ! quæ mæchos Ebria Reges  
Sanguine spumanti paterâ, dulcique veneno  
Sollicitas ! miserosque malo furiosa veterno !*

*Dementas*

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\* All those that persecute for the Cause of Religion ; and all those that pronounce Sentence of Death, not only of Temporal Death, but of Death Eternal, against the Persons



*Dementas Populos! Spectas hæc funera, spectas  
Tot tristes Tabulas! Tot sancta cadavera cernis  
BELLUA! nec te animi tandem crux ulla perurit.*

J. Crispinus in *Præf. Martyrolog.*

e To force Persons whom they believe to be Miscreants, to receive the Sacrament of the Eucharist, and especially in the Church of *Rome*, considering her Opinion in that Matter, is visibly a Profanation and an horrible Sacrilege: 'Tis an almost incredible Effect of the most strange Illusion of Persecutors drunk with Fury, who act on this Occasion, as they do in several others,

whom they call Hereticks; and who, at the same Time, practise this foolish and cursed Doctrine: Those Men, in all Sects, are, as Persecutors, so many Anti-Christ; so many Incendiaries of that infamous and bloody *Babylon*. *Babylon* is every where, when Disorder and Cruelty reign. 1. Who are those Men that pronounce as if they were infallible? Why should other Men quit their own Understanding, the Persuasion they have in the Simplicity of their Hearts, to subject themselves like Fools and Slaves, to Opinions which appear to them to be false? And how could they do it if they would? 2. Could the Persecutors nicely mark the Character of the Heretick that ought only to be fulminated with their Excommunications, in distinguishing him from the other Heretick that deserves to be burnt? 3. Could they well tell what is their Design in burning this Man, as if they knew not what every one knows, of the Ashes of the true and false Martyrs? 4. Who has revealed to 'em that this Heretick whom they put to Death in the Flower of his Age, would never have perceived his Error, if they had suffer'd him to live? Did not *Beza* and *Calvin* change their Opinions, and Religion? Why do they affirm then, against their own Experience, that the Light of Truth will never dispel the Darkness of Understanding in those whom they kill? 5. This wicked Person, said *Beza* in his Illusion, bore evident Signs of Reprobation, [the Life of *Calvin* printed at *Geneva* in 1657.] EVIDENT SIGNS! A Sentence rash, and truly detestable. 6. There was then, O *Beza*! no Hopes of Mercy for the Soul of him who was thrown into the Fire! 7. There was then no Prayer for his Salvation, after your Sentence of Condemnation was pass'd! 8. You anticipated then the Work of the Devils, by hurrying him into the Abyss, and by hastening his full and everlasting Destruction! Horrible Consequences of an horrible Principle! ô cæcas Hominum Mentēs! ô Pectora cæca!

contrary

contrary to their own Laws, and their own Principles. They refuse the Communion to those of their own Body whom they believe unworthy of it, either upon the Account of some Immorality, or because these Persons are suspected of some

\* Heresy : And if any one of our reformed Religion was convicted of having stolen himself into their Churches, and receiv'd by Surprise, of a celebrating Priest, the consecrated Host, he would be condemned to be burnt. But when the Rage of making Converts seiz'd upon those Men, Priests, Dragoons, Magistrates, and others, † they thrust their *Deify'd Wafer* into the Mouth and Stomach of a Heretick who obstinately refuses it, and protests against Popery : An Excess more detestable than if they cast it to Swine. If any one doubts of these Matters of Fact, I have several authentick Proofs of 'em, and several Examples of Persons burnt alive for having spit this Wafer out of their Mouths, as looking upon it to be an Idol. But I will here add, since I have an Opportunity, two publick Monuments of this monstrous Truth, for the Satisfaction of Strangers, into whose Hands this Book shall fall, and are not perfectly acquainted with the odious Actors of such satanical Abominations. The first is an Abstract of the very Terms of a Declaration which the Converters obtain'd of the King's easy Temper; those Men calling themselves Ministers of the INFALLIBLE Church.

LOUIS, &c. We have Declared and Commanded, and by these Presents signed with our own Hand, do Declare and Command, Will and Require, as being our Pleasure, That if any of our Subjects of both Sexes, that shall have abjured the pretended Reformed Religion, happening to fall sick, refuse to receive from the Curates, [\* *Curez,*] Vicars, and other Priests, the Sacraments of the Church, and declare that they will persevere and die in the said pretended Re-

\* By the Directory of the Holy Office, to wit, the Inquisition, it is expressly forbidden to give the Communion to those who are accused of Heresy, and imprisoned for it. † *Julian* the Apostate forbade them, by a publick Decree, not to force the Christians to sacrifice. *Saxam. lib. v c. 5.*

\* In *English*, Rectors.

formed Religion, in case that the said sick Persons happen to recover their Health, that Process be made out against them by our Judges, and that they be condemned; the Men to make *Amende honorable*, and sent to the Gallies for Life, with Confiscation of their Goods and Estates; and the Women and Maids to make *Amende honorable*, and to be shut up, with Confiscation of their Goods. And as for the Sick, who having abjur'd, have however refused the Sacraments of the Church, and declared to the said *Curez*, Vicars, or Priests, that they will persist and die in the pretended Reformed Religion, and shall really die in that miserable Condition, We command that Process be issued out against their dead Bodies, or their Memory, according to the Manner and Decree made in *August* 1670, concerning criminal Matters; and that they be drawn upon a Hurdle, thrown upon a Lay-stall, and their Goods and Estates confiscated.—For such is our Pleasure.—Given at *Versailles* the 29th Day of *April*, in the Year of our Lord MDCLXXXVI.—Signed LOUIS, &c.

THE Reader will draw from this Declaration, the Consequences which make for our Subject; and the rest will be confirmed to him by one of the worthiest Bishops in the Kingdom of *France*, the Bishop of *Saint-Pons*.

\* YOU have too much Understanding, says he,  
[he is speaking to the Commander of the  
*Troops*,

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\* I willingly make use of this Opportunity to insert this notable Letter, which has made a great Noise in *France*, in the *English* Edition, of this Book, in order to give, by this Monument, to those of this Nation, who have not sufficiently considered the Persecutions that we have suffered in our unhappy Country, not only a certain Proof of the enormous Excesses to which our unjust Enemies have run; but



Part II.      to ITALY.

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*Troops, or Dragoons in that Country, in the Year 1686.]*  
 not to know that you cannot, with any Safety of  
 Conscience, contribute the least that is towards  
 Confessions and forced Communions. They  
 are TRUE SACRILEGES without Number,  
 which ought to make our HAIR STAND AN  
 END. It were to be wish'd, for the Sake of  
 these poor unfortunate Wretches that commit  
 them, and the Ministers of the Altar who are  
 the Instruments of THIS ABOMINATION,  
 that they had been flung into the Sea, as the Scrip-  
 ture says, with a Mill-Stone about their Necks:  
 For they do not only confirm the *Huguenots* in  
 their Infidelity, but they stagger, by that Practice,  
 the wavering Faith of the *Catholicks*. 'Tis this  
 UNIVERSAL DISORDER which has oblig'd  
 me to write Instructions concerning the *Eucharist*,  
 that there may be in *France* at least one Monument,  
 shewing that those IMPIETIES were not the  
 universal Practice of our Church. I send you  
 a Copy of it, and I entreat you to read it; after  
 which I hope that what Orders soever you may  
 have [ *N. B.* ] to force the new Converts of high-  
 er *Languedoc* to communicate, you will abate  
 your Severity, in seeing that you would do  
 WHAT WAS NEVER PRACTISED, AND  
 THE CONTRARY OF WHAT WAS EVER  
 DONE IN THE \*UNIVERSAL CHURCH. \* Or Catho-  
 lick.

but also the Horrour that honest *Roman Catholicks* have con-  
 ceiv'd at these most detestable Practices. One may also see  
 by all this, how just it is to distinguish the simple *Romish Re-*  
*ligion* from the *Papistical, foolish, barbarous, and Antichristian*  
*Cabal of Persecutors*: How a good and quiet Hermit; our  
 simple and charitable Nuns of *Dunkirk*; a pious and peace-  
 able *Blasius Pascal*; and other such honest Persons who mis-  
 understand some Passages of *Moses* or of the Gospel, are  
 really different from the Wolves and Lions of whom inno-  
 cent Lambs are the fatal Prey.

† The

† The Christian Churches of the first Ages did not admit any scandalous Sinners, to partake of the Eucharist, or even those that were weak in the Faith, as well *Catechumens* as other Persons, whom they thought not to be thoroughly instructed: And, were so far from giving them the

*Lord's Supper*, that they did not suffer them to come into the Churches, during the Celebration of the Mysteries; as some express'd themselves at that Time. The *Jews* did the same.

\* Notable Words, coming from the Mouth of a Prelate of the *Romish* Church, who speaks after

this Manner in *France*; and is willing to have his Opinions published. They have thus a thousand Times abus'd that *GREAT PRINCE*, whose good Intentions are infinitely far from all Injustice, and much more from all Impiety.

† The Church has always us'd her utmost Care and Caution before they gave the HOLY of HOLIES; that Dogs may not partake of it; that is to say, that Miscreants and scandalous Sinners may not approach it, till after the one has given sensible Proofs of their Faith; and the others, of their Repentance. In the mean Time, Sir, you employ the King's Troops, to force every one to go to the SACRED TABLE without any Distinction. They PUT TO DEATH [N. B.] some of those IMPIOUS PERSONS who spit out and trampled under Foot the Holy Eucharist. Is not JESUS CHRIST still more abus'd by PUTTING HIM VIOLENTLY into the Bodies of PUBLICK INFIDELS, and perhaps of very WICKED MEN, whom your Troops force to communicate? Certainly this is the ABOMINATION of DESOLATION; and all good Men ought to melt into Tears, and prostrate themselves before the DIVINE MAJESTY, OFFENDED by this infinite Number of PROFANATIONS and SACRILEGES. Do not, I beseech you, Sir, abuse yourself, in believing, as you have said, that you have no Hand at all in that Affair, having done nothing but executed the Orders of the Bishops and Priests. You cannot be blind in an Affair, where even the least Light of Reason is sufficient. You ought to have inform'd the Court of it. \* CERTAINLY

THE KING DOES NOT PRETEND THAT. Were you so happy as to be disgraced and ill-us'd upon so glorious an Occasion; God, who is the Source of all Good, would have made you Amends an hundred-fold for the worldly Fortune you might lose. — If my

Name

Name is of any Authority, use it boldly : We shall one Day see who will have done best ; but then it will be too late for those who are guilty of those GREAT CRIMES. In the mean Time, I conjure you to believe, that I am sincerely, Sir, &c.

THIS Chamber, a little bigger than the other, was appointed for the Officers, and other Persons of some Distinction, that were made Prisoners of War : And they also sent thither the Officers of the Garrison, when they committed any Fault in the Post they were in. I saw about Fifty of them there, during the Nine Weeks of my Imprisonment ; some for Three Days, and others for Eight, &c. The Conversation of these Gentlemen ; a little Reading ; some Visits ; with now and then a Game at *Triſtrac*, were the only Diversions I had, tho' I wanted not the best *Champain* Wine.

f THE Duke of *Guise*, and the Cardinal of *Lorrain*, his Brother, us'd their utmost Endeavours to establish the Inquisition in *France*, in the Reign of *Henry II*, who willingly enough hearken'd to their Advice ; but the wise Men of the Parliament, which had yet some Power, so strongly oppos'd this new Persecution, that it did not last long. *Demochares*, whose Name was *Mouchi*, was one of the principal Instruments of that Iniquity. They call'd his Spies *Mouches*, and *Mouchards*. Happy *England*, who hast been deliver'd from the Law *de Hæretico comburendo* ; May Heaven preserve thee both from ever committing the like Murders, or suffering them !

CALVIN and his Colleagues had but one Way of trying to burn this poor *Spaniard*, and the others ; which was to attempt to make Fire fall from Heaven upon him, as *Elijah* did against the *Satellites* of the King of *Israel*. 2 Kings, i. 10.

Let



Let the Fire descend from Heaven, and consume thee ! And we should even take Care not to be over-hasty in making such a Wish, according to what the meek Saviour of the World says to those whose Warmth transports them so much without due Consideration, on these Occasions, when he censures the Violence and blind Zeal of his Disciples: You know not, says he to them, the Spirit that is in you ; for the Son of Man is not come to destroy Souls but to save them. Such, towards all of us, is the merciful Patience of God ; such is his Benignity and long Forbearance, when he invites the greatest Sinners to Repentance, till the last Moments of their grey old Age.

THESE Protestant Divines are wont, in the Perplexity they are in, to palliate this scurvy Affair, as if this Man was burnt for Blasphemy, and not for Heresy : But, to speak candidly, those Efforts are vain ; and it is even an absolute Prevarication against Truth, because it is notorious that *Calvin* and *Beza*, supported by *Zuinglius*, *Bullinger*, *Zanchius*, and others, have declared by their publick Writings, that *Hereticks*, using that Word in general, ought to be put to Death. And *Beza* is plain upon that Matter, in the History of the Life of *Calvin*, of which he is the Author. See the *Geneva* Edition 1657. Here are his own express Words. After they had burnt *Servetus*, *Calvin*, says he, proved by a very fine Book, that the Office of a Magistrate extends to the suppressing Hereticks; and that therefore he was JUSTLY PUNISHED WITH DEATH: But, besides, it is in vain for them to insist on the Blasphemy of this unfortunate Man, as having been the principal Cause of his Punishment: First, because it is not certain, that they ought to put to Death all Persons that speak blasphemous Words : They must govern themselves in that Business according to the

the establish'd Laws. Secondly, Because all Blasphemy was a Crime abhorred by the Accus'd: 'Twas a Consequence which he rejected, and retorted upon them. Did not *Calvin* complain, that many treated him also as a Blasphemer? Accusing him of making God to be the Author of Sin, &c. And, lastly, because neither Princes, nor any other Christian Magistrates, had yet be-thought themselves, in any Country, to condemn to Death either Infidels or *Arians*, whom they may seize when it happens that those Persons come into their Dominions; and in particular the *Jews*, whom they suffer almost every where, notwithstanding they speak against *Jesus Christ* as every one knows.

THIS sad Subject having been more than once offer'd to our Consideration in these LETTERS, it has also given us Occasion for some new Reflections, on Account of its great Importance. And as we are daily informed, that the Thirst of the Persecutors, longing for the Blood of our Brethren, is not yet quench'd in our unhappy Country, tho' the wise Men of the *Romish* Church disapprove of these Proceedings; with Thoughts of Compassion for the one, and with a just Horrour for the other; we will here add to what has been already said, the proper Words of an † Illustrious Person, upon this Subject. His Discourse which was very solid and pathetic, address'd and spoken to the King himself, was not without some Success; and why should we not have Leave to hope, that some of our honest Readers, whose Prejudices lean towards

† The Chancellor of the Hospital, Lord high Chancellor of France. Consult *Pellous*, a zealous Roman Catholick, in the History of the Life and Deeds of *Henry the Great*. Printed at *Paris* by *Francis Huby*, in the Year MDCXII. See Pages 158, 159, 274, and the following ones.

those

\* See Page  
164. in the  
History of  
*Pellous*,

† Let us ob-  
serve some  
curious  
Words of the  
famous and  
unfortunate  
Archbishop  
*Laud*, in his  
Speech deli-  
vered in the  
*Star-Chamber*  
the fourteenth  
of June 1634,  
pag. 18. and  
74. Tho' the  
Preaching of  
God's Word,  
*says he* when  
it is perform-  
ed according  
to his Ordi-  
nance, be a  
great Means  
of many good  
Effects in the  
Souls of Men:  
Yet some of  
their Sermons

are fitter a great deal for other Operations; namely, to stir up Sedition:  
—Such a Sermon was a Sermon first, and a Libel too; And it is the best  
Part of a Fast, to abstain from such Sermons.

those Violences in *France* and in other Places,  
will find themselves also more happily dispos'd,  
upon their hearing this excellent Man. \* *SIR*,  
*says he* we must not cut and slash at Random,  
as if Civil Societies were so many Herds of Cattle,  
and Cities the Shambles. We cannot extinguish  
Fire by Fire.— If we think that the *Protestants*  
are in an Error, 'tis our Duty to reform them  
by the Word of God, and not by Persecutions.  
—Fire is for the Abominable, and not for them  
who in the midst of it call upon the Name of the  
Son of God.—We must not destroy the *Reformed*,  
instead of instructing them; nor give them Death  
instead of Cure. The Clergy, as we call 'em,  
must not preach Murder, Blood, and Slaughter;  
in the Sacred Seats of Justice, Mildness, and  
Truth: Otherwise they will be the Fire-Locks  
of † Sedition; the Trumpets of *Satan*; the *Sal-*  
*tellites* of the Antichrist, and the Enemies of the  
Christian Church. The King is the common  
Father of *France*, he ought not to be the publick  
Executioner.— Let us not, continued he, take  
bloody Murderers to be the Protectors of the  
*Gallican* Church.— We must love Men, and de-  
stroy their Errors.— Faith [p. 275.] is a Gift  
from God; and thou, O Man, wilt thou set  
up to be a God to Man? If the Creator, by his  
Word, does not plant and make Faith flourish  
in our Souls, how can the Creature graft it in  
them with an Arm of Flesh, which is so weak?  
What was the Fruit of Violences, if the Courage  
of the Sufferers was greater than the greatest  
Torments, and their Constancy stronger than  
the Cruelties? If Persecution has sown the Fields  
of our Enemies? If they revive again out of their  
Ashes? If they have flourish'd in their Afflictions,  
and shoot out again in their cruel Torments?

Let



Part II. to I T A L Y.

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Let those who cover themselves with a Cloak of Piety, in order to make Havock of their Fellow-Citizens, shew us, that our Saviour made use of the material Sword to bring People to God. Let them shew us, that the Apostles pursued, with Fire and Sword, the *Jews* and the *Gentiles*.—Faith must be perswaded, and not impos'd.—Religion ought not to be betray'd or sold.—Violence against Souls is not Piety, but a Slaughter. Let us then leave those that err in Peace, and not force them: God alone is the King of Souls.—They are worthy of Compassion: Let them alone, and leave them to the Mercy of the Almighty. p. 279.

SEE the Book intituled *Notitie Istoriche de' Terremoti*, dall' Abbate Vincenzo Magnati. In Napoli, appresso Antonio Bulifon: 1688.

i ART. IX. of the Treaty of Peace concluded and sign'd at *Utrecht* the thirtieth of *March*, and declared by the Queen in Parliament, *Thursday* the ninth of *April*, 1713.

☞ THE *French* King, or rather, \* the King \* The King of *France*, shall take care that all the Fortifications of *Dunkirk* be razed, the Harbour fill'd up, <sup>of Spain is King, and</sup> and the Sluices or Moles levell'd, at his own <sup>French; but</sup> Expence, within Five Months after the Peace <sup>not King of</sup> *France*. is sign'd; that is to say, the Fortifications towards the Sea, within Two Months; and those towards the Land, together with the said Banks, within Three Months; on Condition also, that the same be never repair'd again; but, till every Thing is put into the *French* King's Hand which is to be given him instead thereof, or as an Equivalent, the same shall not be ruined.

A N

# Alphabetical LIST

OF THE

*Palazzi* of R O M E:

Which deserve to be seen by Travel-  
lers; either upon Account of their  
Fabricken, or of the Cabinets, Li-  
braries, or other curious Things,  
which are to be observ'd in them.

*The Architects who built the finest of those  
Houses, for Structure, are also named here.*

THE Pa- By *Pietro Dome-* In the Piazza  
lace of *nico Pacanelli.* of the Holy  
Cardinal *A-* Apostles.  
*lexandrini.*

Of the Duke of By *Martin* *Nel Rione del*  
*Attemps.* *Longhi, Sen.* *Ponte.*

Of Prince *Al-* By *John An-* *Al Jesu.*  
*tieri.* *thony Rossi.*

\* This Palace  
belongs now  
to the House  
of *Colonna.*

\* Of the Kings By *Bramante.* *Al Borgo nuovo.*  
of *England.*

Of the Duke of *Rione del Borgo.*  
*Aqua-Sparta,*  
or *Cesis.*

Of

## Part II. *The Palaces of Rome.*

372

- Of the Marquis of *Ariano*. by *Rione di Trevi*.
- De' Signiori d' *Aste*. By *Anthony de Rossi*. In *St Mark's Place*.
- Of the Signore d' *Arfo*. *Rione di Parione*.
- Of Cardinal *Azzolini*. *Rione del Borgo*.
- † Of Prince *Barberino Palestrina*. By *Peter Ferrerio*. At the Four Fountains. † There are two Palaces of the *Barbierins*.
- Of Count *Bighazzini*. By *Charles Fontana*. In *St Mark's Place*.
- Of Signiori *Bonnelli*. P. *Par. P. Dom. Paganelli*, a Dominican. *Rione de' Monti*.
- Of Prince *Borghese*. By *Ant. de Battistis*. In *Campo Marzo*.
- \* The said Prince's great Palace. By *Martin Longbi*. In the same Place. \* See *Villa Borgese*.
- La Loggia Corrispondente*, at the said Palace. By *Flaminio Pontio*. At the same Palace.
- Of the Duke de *Bracciano*. At *Pasquino*.
- Of the Marquis de *Bufalo*. By *Fran. Peperelli*. At *Colonne's Place*.
- Of SSri *Buon Compagni*. *Rione del Ponte*.
- Of Duke *Casfarelli*. According to the Draught of *Raphael d'Urbino*. *Alla Valle*.
- Of the Capitole. Begun by *Michael Angelo*, and finished *P p*. *Rione di Campitello*. It was anciently called the



- the Middle, where the Senators meet. by *James della Porta*, and by *Fer. Rainaldi*. led *Mons Carlius, Capitolinus, Tarpeius*.
- \* A Part of the same Building. \* The Palace of *Conservatori*, in the same Place. By *M. Ange* and *James del Duca*.
- THE *Capranica*. *Rione di Colonna*.  
Of Prince *Carbognano*. *Mart. Longbi*, At the Fountain di *Trevi*, according to the Draught of *della Porta*.
- Of Cardinal *Carpegna*. *Rione di S. Eustachio*.  
† Of *Cavalieri*. *R. di S. Angelo di Pescaria*.
- Of *S. Spirito* of By *Ottaviano SSri Casali*. *Mascherini*. *Al Borgo Vecchio*.
- Of *S. Censi*. By *Jul. Romain*. At the C. House.  
Of the Duke By *M. Longbi*, At the Fountain di *Trevi*, Senior.
- THE Palace of By *Bramante*, *Rione di Parione*, the *Chancery*. and *Sangelli*. near *S. Laur.* in *Damaso*.
- Of Cardinal By *Balthasar Chigi*. *Peruzzi*, of *Sienna*. At the *Longara*.
- † There are three Palaces of *Chigi*. † Of *D. Augustin Chigi*. *Jaq. de la Porte*, *Car. Maderni*, and *Fel. della Greca*.
- Of Cardinal *Flavio Chigi*. *A. S. Apostolo*.
- THE Inner Part. By *Car. Maderni*. *A. S. Apostolo*.
- THE Frontis- By the Cavalier piece. *Bernini*.
- THE Palace of By *Barthelmi* At the Roman the *Jesuits*; *Ammanati*. College. THE College *Rom.*

## Part II. Palaces of Rome.

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THE College of By the Cavalier R. di Campo  
the Propaga- Bernini. Marzo.  
tion of the  
Faith.

\* Of the Conne-  
stable Colonna.

Rione di Trevi.

\* There are  
three Palaces  
of the Colonna's.

Of the Conser-  
vators.

M. Ange, and At the Capitol.  
Ja. del Duca.

Of Cornari.

By Ja. del Duca. At the Fountain  
di Trevi.

Of Cardinal  
Corfi.

Rione della Re-  
gola.

Of the Marquis  
Corfini.

According to R. del Ponte.  
the Draught  
of Bramante.

Of the SS<sup>ri</sup> Co-  
staguti.

R. di S. Angelo,  
in Pescaria.

Of S. Costa.

By Balihasar de Strad. Borgo di  
Sienna. nuovo.

Of the Mar-  
quis Crescentie.

According to At the Rotonda.  
the Draught  
of J. Crescen-

Of the SS<sup>ri</sup> de  
Sancta Croce.

tii, by N. Se- Rione della Re-  
bregundi. gola.

Of Cupis:

R. di Parione.

Of Cardinal  
Dezza; to the  
Borgheses.

By Martin Lon-  
ghi.

Of the Holy  
Ghost.

By O. Masche- R. del Borgo.  
rini.

Of the Cardi-  
nal D' Este.

By Ja. de la At the Ciam-  
Porte. bella.

Falconiere.

By the C. F. Strada Giulia.  
Borromini.

Farneze. Near  
the Campo di  
Fiore.

By Sangallo. The Cornish and  
Ornaments in the Court are  
the Work of M. Ange. The  
Gallery was finish'd by Ja. de

*Vignola*; and the Frontispiece that is on the *Strada Julia*, by *J. Barrozo da Vignola*.

Of *Fiorenzola*. *R. di Parione*.

Of the Marquis By *Horace Tor-*  
*Fonsechi*. *regiani*.

Of Cardinal *R. del Ponte*.  
*Franzoni*.

\* The Stair- \* Of the Duke According to *Al Corso*.  
Case of this of *Gactani*. the Draught  
House is much of *Barth. Am-*  
talked of. *manati*.

*Della Vigna Gi-* By *Jaq. Barozzi* Without the  
*ulia*, of Pope *da Vignola*. Gate del *Po-*  
*Julius III*. *polo*.

Of the S<sup>ri</sup>. By *Camillus Ar-* In St *Mark's*  
*Gottifredi*. *cucci*. Place.

Of S. *Jean de* By the Cavalier  
*Lateran*. *Domin. Fon-*  
*tana*.

Of the *Jesuits*. By *Barth. Am-*  
*manati*.

Of Prince *Ju-* By *John Fontana*. Near St *Louis*.  
*stiniani*. The Gate is  
done by *Bor-*  
*romini*.

Of the Marquis By *P. Ligorio*. In the Place  
*Lancelotti*. *Navona*.

Of the S<sup>ri</sup> *Lan-* By *Carlo Mader-* *Alli Coronari*.  
*celotti*. *ni*. The Gate  
is done by  
*Dominichino*.

Of S. *Jean de* By *Domin. Fon-* *R. de' Monti*.  
*Latran*. *tana*.

\* In the Year \* Of the Mar- By *Balthasar of Alla Valle*. There  
1455, they quis *Massimis*. *Sienna*. are two Pa-  
began to print laces of *Maf-*  
at *Rome* in *simis*.  
this House. Of



Part II. *Palaces of Rome.*

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Of Duke *Mattei*. By *Carlo Mat- Piazza Mattei.*  
*tei, Mazari-* *derni.* Over against  
*ni, or of Za-* *St Sylvester.*  
*garola.*

The Palace of By *Paul Maro. Piazza Madona.*  
*Medicis.* *scelli.*

Another Palace By *Annibal Lip- A la Trinità de'*  
*of Medicis.* *pi.* *Monti.*  
*Mignalli.* *R. di Parione.*

Of Cardinal By *Anton. di S. At S. Saviour's*  
*Millini.* *Gallo.* *delle Capelle.*

Di *Monaci di S. By Horace Tor-*  
*Paulo.* *regiani.*

Di *Monte Ca- By the Cavalier Upon the anci-*  
*vallo.* *Domin. Fonta-* *ent M. Quiri-*  
*na.* *nal. R. di Trevi.*

*La Loggia della That which was*  
*Benedittione is* *built by Ur-*  
*the Work of* *ban VIII.*  
*the Cavalier*  
*Bernin.*

That which was  
 built by *Paul Flaminio Pontio.*  
 V, is the  
 Work of

Of the Marquis *Muti.* The Frontispiece which fronts  
 the Place of the Holy Apo-  
 stles, is done by the Marquis  
*J. Bapt. Muti.*

Of Cardinal By *Barth. Am- Rione di S. An-*  
*Negroni.* *manati.* *gelo.*

Of Cardinal By the Card. At the Four  
*Nerli.* *Dom. Fontana.* *Fountains.*

Of the Holy  
 Office.

+ Of *Orfini.* To the Cardi- *Campo di flore.* + Upon the  
 Of the SS<sup>ri</sup> *Pal-* *nal Pio.* *Rione di Campo* Ruins of  
*lavicini.* *Marzo.* *Pompey's*  
 Of Theater.

Of the Marquis P. J. de la Por- Piazza di Com-  
 Paluzzi d' te made the pitelli,  
 Albertoni. Ornaments

within. The  
 Portal is the  
 Work of Jer.  
 Rainaldi.

Pamphilio where By Jer. Rainaldi. In the Place  
 Dona Olimpia Navona.  
 lodged.

\* See the fine \* Pamphilia,  
 Gallery by  
 Pietro da Cor-  
 tona.

The small Pa-  
 lace of Parma.  
 Of the SS<sup>ri</sup> Pa-  
 tritii.

Of the SS<sup>ri</sup> Pe-  
 troni.

† N. B. A-  
 mong other  
 Things, the  
 Statue of  
 Adonis.

† Of the SS<sup>ri</sup>  
 Pickini.

Of the Com-  
 mander del  
 Pozzo.

Of Raphael d' Urbino.

According to Al Borgo Nuovo.  
 his Draught  
 perform'd by  
 Bramante.

Riari, where  
 Queen Cbri-  
 stina lodged.

Of S<sup>re</sup> Rondanini.

Of the SS. Rocci.

Of Dominico Ros-  
 si, à la Pace.

Of the SS<sup>ri</sup> Sa-  
 cchetti.

Of Duke Salvi-  
 ati, built by  
 Cardin. Jean  
 Salviati, to

By John Mary Su'l Gianicolo à  
 Baratta. la Longara.

Ant. di S. Gallo. Strada Julia.

By Nanni Lippi, A la Longara,  
 di Bacco-Bigio.

lodge

Towards the  
 Rom. College.  
 A la Longara.

R. di Colonna.

R. della Pigna.

In the Place  
 Farneze.  
 R. di Parione;

A la Longara.

R. di Colonna,

R. della Regola.

Part II.

Palaces of Rome.

581

- lodge King  
Henry II.
- Of the *Sapienza*. *Jaq. de la Porte*. *R.di S. Eustachio*.
- Of Prince *Savelli*, built up-  
on the Ruins  
of the Thea-  
tre of *Mar-*  
*cellus*.
- Of the Marquis *Serlupi*, not  
yet finished. *Jaq. de la Porte*. At the *Roman*  
*Seminary*.
- Of the Marquis *Silvestri*. By *Balthasar* of *At S. Lauren. in*  
*Sienna*. *Damasc*.
- Of the Duke *de Sora*. By *Bramante*. *Piazza di Cbie-*  
*za Nuova*.
- \* Of Cardinal *Spada*. By *Julius Max-*  
*zoni*. \* Observe a-  
mong other  
Things here,  
*Pempry's Sta-*  
*tue*.
- Of Duke *Stroz-*  
*zi*. *R.di S. Eustachio*.
- Of the *SS<sup>ri</sup> del-*  
*la Valle*. *Ibid*.
- Of the *SS<sup>ri</sup> Va-*  
*resi*. *R. della Regola*.
- The *Vatican*. Built by several  
Popes, and  
several Ar-  
chitects.
- Of the *SS<sup>ri</sup> Ve-* By *Honorio Lon-* *Nel Corso*  
*rospi*. *ghi*.
- Of the *Villa Borghese*. By *Jean Van* Without the  
*Sanzio*, a Gate *Pinciana*.  
*Dutchman*.
- Of the *Villa Ju-* *Jaq. Barozzi da* Without the  
*lia*. *Vignola*. Peoples Gate.  
Behind *S. Syl-*  
*vestre*.
- Zagarola*, or  
*Mazarin*.
- Zagarola*, see  
*Mazarin*.



TO these may be added,

Alberici.	Cicchini.	Palumbara.
Alberini.	* Cimarra.	Patritii.
* Aldobrandin.	Conti.	Raggi.
† Aldobrandin.	Falconii.	Ricci.
Andofilli.	Ferrini.	Roberti.
Aquavivi.	Fioravanti.	Rospigliosi.
Aquilanti.	Florentii.	Ruggieri.
Arfoli.	Fonfeca.	Ruspoli.
Astalli.	* Gabrielis.	* Rusticucci.
Baccelli.	Gherardi.	Sanneffi, <i>or</i>
Bentivogli.	Lancia.	Maffei.
Bernini.	Landuca.	Sciarra.
Boccapaduli.	Lanti.	Sforza.
Bottini.	* Lodovisii.	* Teodoli.
Butii.	† Lodovisii.	Torres.
Caposocchi.	Manfroni.	* Vaini.
Carobino.	Maraldi.	Varesi.
Casali.	Of St Mark.	Vecchiarelli.
Casanatta.	Marciani.	Velli.
Cavalletti.	Mauri.	Vicovano.
* Cesarini.	Melchiori.	Vittorii.
† Cefis.	Mignanelli.	* <i>Of the</i> Urfini.
‡ Cefis.	Mozzi.	† <i>Of the</i> Urfini,
Ceuli.	Nari.	&c.
Chiavarini.		

*HABITACULA JUSTORUM  
BENEDICENTUR.*

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*A N Alphabetical List of the Chief Villa's  
or Pleasure-Houses, which may be  
seen by Travellers, in and about the  
City of Rome.*

**T**HE *Villa Aldobrandina*, to the *Pamphilio's* *Rione de' Monti*, near the *Dominican-Nuns*. Here may be seen the ancient Picture call'd *Nuptiæ Aldobrandinæ*; which was found in the Baths or *Thermæ* of *T. Vespasian* on *Mount Esquilino*.

THE *Villa Aldobrandina*, called *Belvedere*, at *Frescati*.

THE *Bagniaia*, belonging to the Duke of *Lan- ti*; built by Cardinal *Francis Gambera*.

THE *Casino Barberino*, upon the *Bastions di S. Spirito*; a fine Prospect of the City.

THE Pope's Gardens, at the *Belvedere*.

THE *Villa Benedetti*, belonging now to the Duke of *Nevers*; without the Gate of *S. Pancrace*.

THE famous *Villa Borgheze*, without the Gate *Pinciana*.

THE *Villa Borgheze*, called *Monte-Dragone*, at *Frescati*.

*CAPRAROLA*, belonging to the Duke of *Par- ma*, built by Cardinal *Alexander Farneze*. *Jaq. Barozzo da Vignola* was the Builder, and was very suc- cessful. This House is about Eighteen Miles from *Rome*, and is worth the Travellers Curiosity.

THE small Garden of Cardinal *Flavio Chigi*; between *S. Mara Major*, and the Four Fountains. Here you may see a great many Water-works. There are several Rarities in the *Palazzo*.

THE *Villa Costaguti*, near the Gate *Pia*.

THE

*A List of Chief Villa's in Rome. Vol. II.*

THE Gardens d'Este, at Tivolo.

THE Villa Farnese, on the Mount Palatin, where the Palaces of the ancient Kings and Emperors of the Romans were. A fine Prospect.

THE Villa Ginetti, at Vellitri

THE Villa Justiniani, about Fifty Paces without the Gate del Popolo. In the Entry, on the Left-Hand is a Sarcophagus, on which this ancient and agreeable Epitaph is engraven in very legible Characters; *Hic sita est Amymonne, Marci optima & \*pulcherrima; Lanifica, pia, pudica, frugi, casta, Domifeda*: Which is exactly the Woman described by Solomon, or Lemuel, in the last Chapter of Proverbs.

• Subaud.  
Uxor.

THE Villa Ludovisia, belonging to the Prince de Piombino; at Monte-Pincio, or the Trinity-Hill.

THE Villa Ludovisia, or of Guadagnole, at Frascati.

THE Villa Madame, belonging to the Duke de Parma, about a Mile from Rome, at the Bottom of Monte Mario.

THE Villa Mattei, at the Navicella; a fine Place much neglected. Here are Abundance of antique Sculptures; and, among others, one of Faustina, so well preserv'd, that it is the finest Face that I ever saw upon a Statue.

THE Villa Medicis, on the Monte della Trinità,

THE Villa Montalto, or Savelli, upon the ancient Mons Viminalis, between St Mary Major, and the Thermæ of Dioclesian. Here are very fine Walks.

THE Pope's Gardens, at Monte-Cavallo, and at Belvedere.

THE Villa Pamphilio, or Bel Respiro; without St Pancrace-Gate. Here is a large and fine Garden, but neglected.

• A Garden  
of Simples.

I COULD likewise have taken Notice of the Villa's Cianti, Lanti, Odescalchi, Ferfallina, Cesarini, &c. And also of the Gardens Colonne, de \*la Sapienza, of St Onufrio, and of several other Commonalties.

A LIST



A LIST of some of the CHURCHES  
that are most esteem'd for their Struc-  
ture; with the Names of the Architects.  
And, by the Bye, some of the chief  
Paintings that are to be seen in the said  
CHURCHES.

ST \* *Agnes* in the Place *Navona*, built by the  
Cavalier *Rainaldi*; except the Frontispiece,  
Cupulo, and the Vestry; which were done by  
*Borromino*. The four Corners of the Cupulo were  
painted by *J. B. Gualì*; the Cupulo, by *Ciro Fer-  
ri*; and the Cieling of the Vestry by *P. Perugin*.

\* Built in a  
Greek Cross.

ST *Andrews*, Novitiate of the Jesuits; the Work  
of *C. Bernin*. This Church is OVAL, and very  
fine, tho' but little.

† This  
Church for-  
merly belong-  
ed to the Scots  
Nation.

ST † *Andrews delle Fratte*, built by *Guerra*, but  
the Tribune, Cupulo, and the Belfry, were  
done by the Cavalier *Borromini*.

\* On the Ru-

ST \* *Andrew's delle Villa*, built by *Carl. Maderni*.  
The stately Chapel of the Family of *Ginetti*, is  
the Work of the Cavalier *Carlo Fontana*, Junior.

ines of Pom-  
pey's Theatre.

THE Chapel of *Strozzi* was built by *M. Ange*.  
That of *Barberine* is also exceeding fine.

THE History of *St Andrew* in *Fresco*, upon the  
Arch above the Tribune, and Four Evangelists  
in the Cupulo, were done by *Dominicini*; and  
the rest of the Cupulo by the Cavalier *Lanfranc*.  
There is in the Convent a *St Sebastian*, and *St  
Gaetan*, done by *Guido*.

\* There is al-  
so an Hospital  
where the  
*Portuguese*  
Pilgrims are  
well enter-  
tain'd for the  
Space of three  
Days.

ST *Anthony* of the \* *Portuguese*; the Frontispiece  
was done by *Martin Longbi*, Junior.

† Built by  
Greg. XIII,  
in the Year  
1577.

ST † *Albanasius* of the *Greeks*; done by *Martin  
Longbi*, Senior.

ST \* *Bi-*

\* Near the ancient Building and the Statue of St *Bibiana*, were done by the Cavalier *Bernini*.

commonly called *Calluccio*. Travelers may inform themselves of it.

ST *Charles Borromeo al Corso*, one of the finest Churches in *Rome*; done by *Honorio Longhi*, and *Martin* his Son. The Painting of the great Altar was done by *Carlo Maratti*; the great Nave and the Cupulo by *Hyacinth Brandi*; and the two small by *Louis Garzi* and *Fr. Rosa*.

S. *CHARLES* at the Four Fountains, done by the Cavalier *Francis Borromini*.

S. *CHARLES à Cattinari*, done by *Rosato Rosati*. The Frontispiece, done by *John Bapt. Soria*. Angels of the Cupulo are the Work of *Dominichini*; the Tribune of *Lanfranc*, and the *Transito di S. Maria*, of *Andrew Sacchi*.

\* Built by Cardinal *Fr. de Cesis*

S. *CATHARINE* the Virgin and Martyr, or *de' Funari*. The \* Frontispiece and the Belfry were done by *Jaq. de la Porte*. Here they take care of Women that are ill marry'd, and of the *Povere Zitelle pericolose*. The Painting of the great Altar was done by *Livio de Forli*; the Histories by it, by *Frederick Zuccherro*. The St *Margaret*, and the Crowning of the Virgin, as you go in, by *Hannibal Carrache*.

† For *Bagnanopoli*.

S. *CATHARINE* of *Sienna*, at † *Nagnanopoli*, done by *J. Bapt. de Soria*.

THE Church of *Christ* worshipped by the Wise Men; by the Cavalier *Borromino*.

S. *FAUSTINA* and *Giovitta*, according to the Draught of *Michael Angel*. The Frontispiece is the Work of the Cavalier *Fontana*.

\* Built by Cardinal *Salviati*.

S. *GREGORY in monte Celio*, or *All' Arco di Constantino*; built by *John Bapt. Soria*. The \* Chapel of S. *Gregory* was painted by *Hannibal Carrache*. 'Tis said, this Church is built on the Ground where the House of Pope *Gregory I.* stood; and that the little Chapel, near the Vestry, where

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where there is no Altar, is the Place where his Bed was.

S. *JAMES* of the Incurable, built by *Francis de Volterre*, at the Charge of Cardinal *Maria Salviati*.

S. *IGNATIUS* of the *Roman College*, built by *Horace Crasso*, a Jesuit. The first Stone of this Church was laid in the Year 1526; and it was consecrated in the Year 1550; tho' it is not yet finish'd. There is neither Marble nor Gilding in the Church, and yet it passes with many understanding People for the finest in *Rome*, next to S. *Peter's*. 'Tis a fine Piece of Architecture. The Painting of the Arch, and of the three great Altars, was done by Brother *Andrew de Pozzo*, a Jesuit; who hath writ an excellent Treatise of Painting and Architecture, and knew very well how to practise both.

S. *JERONIMO à Ripetta*, or of the *Schiavoni*; built by *Martin Longhi*, Senior.

THE *Giesu Vecchio*, a very stately Church of the Jesuits, and the only one in *Rome* that is consecrated to \* *JESUS CHRIST*. The Church \* To Jesus Christ, that is under the Name of Jesus: for there are many dedicated to S. Francis Saviour. But the common Notion of this People is, that Jesus Christ and S. Saviour are two distinct Saints. was built by *Faq. Barozzo à Vignola*, and the Frontispiece by *Faq. de la Porte*. The Paintings of the Cieling, and of the Cupulo, are done by *Baciccio* and *Carlone*; that of the great Altar, by *Mutian*; and that of the Chapel of S. *Francis Xavier*, by *Carlo Maratti*. The Arch above the Altar is done by *Carlone*; and the Vestry by *Car-raches*. This superbe Edifice was finished and consecrated the 25th of November, in the Year 1584; and Cardinal *Alex. Farnese* was at most of the Charge thereof. Here is kept the Body of St *Ignatius de Loyola*, who dy'd July 31, 1556; and was canoniz'd March 12, 1622. The Tomb of Cardinal *Bellarmin*, without any Elogy, is erected close to the great Altar, at the Expence



pence of Cardinal Odoard Farneze, his intimate Friend.

S. JOHN Baptist of the Florentines. It was built according to the Design of *Jaq. de la Porte*, that of *Michael Angelo* having been rejected; a Scheme of which is yet to be seen. The Frontispiece is not yet done. The great Altar was done by *Borromini*. The Paintings of the Chapel of the Holy Crucifix, are done by the Cavalier *Lanfranc*; That of the Altar of the Chapel of *Nerli* by *Salvator Rosa*; and of the Chapel of *Capponi*, by *Santi Titi*.

\* There is also abundance of Work of *Pius V. Clement VIII. and Alex. VII.*

† Repaired by *Urban VIII.*

S. JOHN de Lateran, the Head and Mother, say they, of all Christian Churches, if you except that of *St Pancrace*, under *Highbgate*, near *London*. *Borromini* was the chief Architect when Pope \* *Innocent X.* last repaired it. The Painting of the Altar of the Holy Sacrament, where are Pillars of Copper gilt, full of Earth brought from the Holy-Land, was done by *Salvator*. The Vestry and Organs were also done by him, and those who were taught by him. The Arching at the Entry that is towards the Obelisque, is done by Cavalier *Joseph d'Arpino* and *Christopher Pomarancio*. All the Paintings of the † Baptistry are done by *Andrew Sacchi*. The Author of *La Roma Santa* says, from a Pope whom he cites, that there are so many Indulgences in this Holy Mother Church, that God alone is able to count them. He adds, that above Twenty Councils have been assembled there. For that was the Residence of the Popes till such Time as they went to *Avignon*.

S. LAURENCE in Lucina. This is the greatest Parish in *Rome*. The fine Chapel of the Annonciade, which belongs to the Family of *Fonseca*, was built by the Cavalier *Bernini*; and that of S. Ant. of *Padua*, belonging to the Family of *Nunez*, by the

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the Cavalier *Rinaldi*, as also the great Altar, upon which is a famous Crucifix done by *Guido*.

S. *LOUIS* of the *French*; built by *Jaques de la Porte*. The Painting of the great Altar is the Work of *Francis Bassan*. The S. *Matthew* and the Histories of the Chapel on the Right-Hand, by *Caravagio*: The Cieling by Cavalier *Joseph d'Arpin*: And the Chapel of S. *Cecil* in *Fresco*, by *Dominicain*.

St *Luke* and *Sancta Martina*, built by *Pietro da Cortona*, at the Charge of Cardinal *Francesco Barberino*. The Painting of the great Altar was done by the famous *Raphael*, but not of his best *Maniere*.

St \* *Marcel* of the *Servites*, built by C. *Carlo* <sup>\*This Church is built upon the Ruins of one of the Temples of</sup> *Fontana*. The Painting of the Chapel *Frangipani* is done by *Frederic Zuccherò*: The Chapel *Tadeo* by *l'Algardi*: That of the Holy Crucifix, by *Perrin del Vague*, by *Pellegrino*, and *Daniel de Isi*. *Volterre*. The Cowl of St *Francis* is one of the Relicks kept in this Church.

S. *MARY* in *Portico in Campitelli*, by Cavalier *Carlo Rainaldi*. There is in this Church a most miraculous *Madona*, endow'd with a particular Talent of making the Plague cease. After having appear'd to St *Galla*, a *Roman Lady*, she was convey'd into the Arms of Pope *John I*, by two Angels; and all the Bells in *Rome* rung at the same Time, tho' no-body touch'd them. It would require many Volumes to relate all the Miracles that this rare *Madona* has done.

S. *MARY* delli *Angioli alle Tberme Diocletiane*, built by *Michael Angelo*.

S. *MARY* dell' *Horte*, by *Martin Longbi*. Senior.

S. *MARY* di *Loretto de' Fornari*, by *Jaq. del Duca*, and *Ant. Sangallio*. The great Altar was done by *Honorio Longbi*; The Chapel del *Prespio*, by *Frederick Zuccherò*. There are several Paintings of *Joseph d'Arpino*.

S. *MARY*

S. *MARY* and St *Francis*, built by *Carlo Lombardi*.

S. *MARY Major*. The Frontispiece on the Side that the Tribune is, was built by the Cavalier *Rainaldi*.

\* Built by  
*Sixtus V.*, and  
*Paul V.*

THE Chapels styled \* *Sixtina* and *Paulina* in this Church are extraordinary stately. Upon the great Altar of the latter [which, putting all together, is preferable to the other, tho' 'tis often thought otherwise at the first View] the Image of S. *Mary Major*, made by St *Luke*, is worshipped. When *Gregory the Great* carried it in Procession, to cause the Plague to cease, the Angels were heard all about to sing the Hymn *Regina Celi*, &c. There are in the Chapel several Pieces done by *Guido* and the Cavalier *Joseph d' Arpino*. The Cupulo is done by *Civoli*, and the Paintings of the Vestry by *Cignani*. A prodigious Quantity of Relicks are shewed there; but there are few of 'em that are very curious; they being only Arms, Legs, Jaw-Bones, and such like common Things.

S. *MARY* of Mount *Carmel*, built by *Ottavio Mascherino*.

\* Of the Nuns  
of *Sancta*  
*Chiara*.

S. *MARY ad Montes*, or *Modonna di Monti*; built by *Jaques de la Porte*. Here is to be seen a very fine Nativity done by *Mutien*. Before this Church was built, there was a \* Convert joining to the Place where it now stands, which had been abandon'd; and upon a certain Place of the Wall of this Convent stood an Image of the Virgin, which was regarded by no Body. This Image being angry that she was so slighted, thought fit one Morning, the Twenty fifth of April 1679, to do I don't know how many Miracles. This made a prodigious Noise; People run thither from all Parts, and the Presents that were made to her in a few days, were sufficient to build a Church to place the *Madona* much better, and to feed her Priests.

S. *MARY*



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S. *MARY* du Montferrat ; built by *Fr. de Volterre*. The *Madona* was done by *Pomarancio*.

S. *MARY* de la Pace ; built by *Pietro Berettino* de Cortona, and repaired by *Alexander VII*. The miraculous \* Image is in a rich Tabernacle upon \* Its chief Talent is to chase away Devils. the Altar of the Cross. There are some Paintings in Fresco on the Tribune, by *Albano*. The Nativity is done by the Cavalier *Vanni*. The Manger, by *Ferom de Sermonetta*. The Annunciation, by *Marcel Venuci*. The three great Pictures under the Cornish of the Cupulo, by *Baltb. of Sienna*. The Sibyls and the Prophets, done by *Raphael*, in the Chapel of *D. Aug. Cbigi*, are much boasted of. The Monastery and the Cloister are built by *Bramante*.

S. \* *MARY* del Popolo ; built by Cavalier *Carlo Rainaldi*. There are several Things remaining \* Repaired, and very much enriched by *Alex. VII*. of the Architecture of *Bacchio Pintelli*. This Church is reckoned to be one of the richest, for *VII*. Altars, Chapels, Tombs, Relicks, and Indulgences. The stately Chapel of *Aug. Cbigi*, dedicated to the Holy Virgin of *Loretto*, was built by *Raphael*. The fine Statues of *Daniel* and *Habakkuk*, in the said Chapel, were done by the Cavalier *Laur. Bernini*. The following Inscription is in the Chaire:

*Altare a Paschali Papa II. Divino afflatu*

*Ritu solemniori hoc loco erectum,*

*Quo Dæmones proceros*

*Nucis Arbori insidentes,*

*Transeuntem hinc Populum dirè insultantes,*

*Confestim expulit :*

*Urbani VIII. Pont. Max. Autoritate*

*Ad Excelsiorem locum, quem conspicias,*

*Translatum fuit :*

*An. Dom. M. DC. XXVII.*

\* See Vol. II.  
pag. 42.

† The History of the Image is much the same with that of S. Mary ad Montes.

Here is also kept a miraculous *Madonna*.

This Image bleeds like that *della Pace*.

S. *MARY* of the † *Scala*; built by *Ottavio Mascherino*.

S. *MARY del Suffragio*; built by *C. Rainaldi*.

S. *MARY Transpontina*, begun by *Balth. of Sienna* the Son, and finished by *Ottavio Mascherino*. This Church is near the Castle of S. *Ange*; and for this Reason they have dedicated a fine Chapel in the said Church to S. *Barbara*, as Patroness of Fortresses. The Picture of this Saint, over the great Altar, was drawn by the Cavalier *Jos. d' Arpino*. The History of her Martyrdom, and the Paintings of the Arching, were done by *Cesare Rossetti*, according to the Draught of *Jos. d' Arpin*. Those who are curious, never fail to take particular Notice of the Crucifix which spoke to S. *Peter* and S. *Paul*, when they were ty'd to a Pillar that is to be seen there, and whipped at the same Time.

S. *MARIA in Vallicella*, or *Pozzobianco*; built by *Fausto Rugghesio*. The Convent, the Oratory, and the Frontispiece, were done by *C. Borromini*; and the Vestry according to the Draught of *Marucelli*. The Paintings of the Cieling of this Vestry were done by *P. de Cortona*, as likewise the Arch of the Church, the Tribune and the Cupulo of the great Altar. The Presentation, and the Visitation, in one of the Chapels, are done by *Fr. Barocci*; *Jesus Christ* carry'd to the Sepulchre, by *Michael Caravaggio*; the S. *Philip* by *Guido*; and the Paintings of the great Altar by *Rubens*. Cardinal *Baronius* is interred in this Church.

\* I have taken Notice else where of the Miracles of this Image. † Commonly call'd S. *Maria inviolata*.

S. \* *MARIA in Via*; built by *Martin Longhi*, Senior.

S. † *MARIA in Via Lata*. The Frontispiece was done by *P. de Cortona*, at the Charge of Pope *Alex. VII*. This Church is built upon the Ruins of the *Gordian Arch*. The Oratory of S. *Luke* is

is said, by those Gentlemen, to be exactly the Place where that Evangelist wrote the *Acts of the Apostles*, and where he made the Image of the *Madona* that is worshipped in this Church. They preserve also, with great Veneration, the first original Manuscript of the said Book of the *Acts*, writ with S. *Luke's* \* own Hand.

\* FOR a Matter of this Moment, Witnesses must be produced. Here is one; Sancta Maria Inviolata è Titolo di Cardinale: e nel dì della Purificatione, e Natività di Maria Vergine v'è la plenaria Remissione de' peccati: E v'è l'Oratorio di S. Paolo Apostolo, e di S. Luca, nel quale Scrisse gli atti degli Apostoli, e dipinse quell' Image di Maria Vergine ch'è in Chiesa, in quello stato nel quale esso hebbe prima di lei notitia; e pero, la dipinse con l'anello in dito, per mezzo della quale Iddio non manca operare molti miracoli.--V'è sono molte Reliquie, particolarmente IL LIBRO STESSO DEGLI APOSTOLI, IL QUALE SCRISSE S. LUCA IN QUESTO LUOGO. *Roma Sacra, Antica e Moderna, &c. In Roma, per Giovan. Battista Molo; Con Licenza de' Superiori. A spese di Vincenzo de Romanis, &c. 1687.* Four other Witnesses are,

DOMENICO Maria Pozzobonelli, *Mæstro del Sacro Palazzo.*

RODRIGO di Vega, *Revisore.*

STEPHANUS Joseph Menatus *Episcop. Cyrenen. Vicesger.*

JOSEPH Clarionus. *S. Theol. Magister, ac Reverendiss. P. Fr. Dom. Mar. Puteobonelli Sac. Apost. Pal. Mag. Socius, Ord. Prædic.*

FATHER *Montfaucon* makes mention of the holy Image, as being the Work of St *Luke*: There



\* See in the following Page.

† Quoting Flaminius Vacca.

are seven such sacred Pictures in the City of Rome, Quas, hodieque, cultu singulari venerantur, *Diarium*. Pages 106, 239, 243. But he is silent upon the Manuscript, tho' that Relick be no less precious and curious than his \* Autograph of St Mark, kept in the Treasury of Venice; perhaps one would prejudice the Price of the other. To recompense his Reader, the Father † presents him a great many Bones of very true Saints, one of whom [that no Body knows] is call'd *Sant Agabytus*. He regales us also, not only with some fine Particles of our Lady's Apparel, and J. C's Rayment; but especially with notable Rags of *John the Baptist's* Garment, which having been extreamly odd, like that of *Elias*, [2 Kings i. 8. Zach. xiii. 4. Matth. iii. 4.] are Relicks of very rare Value, and especial Power against extraordinary Distempers, for those that are well provided with that Sort of Faith; as probably is the Author of the *Diarium*, tho' not one of the most addicted to those Superstitions. *Vid. sup.* Vol. I. p. 48.

S. MARY of the Victory; built by *John Bapt. Soria*. The magnificent Chapel of Cardinal F. Cornaro, was built by the Cavalier *Bernini*, who also made the Statues. The Chapel of S. Francis is adorned with divers Paintings of *Dominicchino*. In another Place there is a small Crucifix done by *Guido*.

THE Oratory of S. Philip, by the Cavalier *Borromini*.

S. PETER. I have already spoken very much of this famous and magnificent Temple. Let the Traveller who delights in Painting and Architecture, and would be informed of all that relates to this Edifice, consult the \* *Tempio Vaticano*, writ by the Cavalier *Carlo Fontana*. For Want of that, he may buy, for three Julios, in

\* Tis a Book in Fol. with Cuts, Printed in the Year 1694.

in the Place *Navona*, a Plan of the Church, wherein he will find the Names of the Painters and Architects that were employed upon the same.

*S. SUSANNAH*; built by *Carlo Maderno*, at † In *Salust's* the Charge of Cardinal *Jeremy Rusticucci*. The Gardens. Paintings within, which represent the History of *Susannah*, were done by *Balthasar* of *Bolonia*.

*S. IVON alla Sapienza*; built by *C. Fr. Borromini*.

THE greatest Part of the Churches and Palaces, which I have named, being the most remarkable for Architecture, are Engraved, Printed and sold by *Giov. Giacomo Rossi alla Pace*, in the Place *Navona*.

✂ To fill this Blank, as I am revising this Proof, I have a Mind to observe, till I say more, that as the Author mentioned in the preceding Page, had shewed but Contempt for this pretended † Autograph of *Luke*, when he refused to take any Notice of such a Fiction; so ought this able Man to do, with the other pretended Autograph of *Mark*; they being both, without any Doubt, equally false, and undeserving his Attention. No Body can be ignorant, that Manuscripts of that Age are not in being. And to affirm, that this is upon *Papyrus Ægyptiaca*; and, even upon the *Tenuissima*; upon such a *Membranula*, the most thin, and most frail, it is to fall into a new Mistake, for which, indeed, I see no Excuse. An Intention to please, in this Business, the *Venetians*; a Sort of Desire to contradict us; with, perhaps, some secret Opinion of a miraculously preserved Relick, have been the Motives that have engaged Father *M.* notwithstanding his Learning and good Sense, in these, and in many other Assertions, concerning that Matter, which are unwarrantable: But that will, however, turn to his Honour, after they shall be confuted; since he will find by it an Opportunity of shewing his Candor, in a generous and full Retraction.

† The Autographs of *Mark* and of *Luke* were to be placed together, with that of *Esdras*, which, tho' with some Regret, has been rejected by this Author. I say with some Regret, because his *Licet Fabulam sapiat*, is a weak Expression, not positively enough negative. *Diarium Ital.* p. 399 and 400.

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O F T H E  
T A R A N T U L A.

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See Vol. II. Page 396.

T H E R E is something so singular in the Effects produced by the biting of the *Tarantula*, and in the common Remedy that is made use of to cure those that have been bit thereby, that most People have been more inclinable to deny the Fact than to believe it. This obliges me to add here, to what I have already said upon that Subject, a new and most acceptable Testimony, contained in a very particular Letter of Signior *Domenico Sangenito*, Doctor of Physick, a very exact and knowing Man, and who was born in the † Country where the *Tarantula* breeds. He speaks as an Eye-witness, and as one who hath often seen and examined the Thing. The Letter is directed to Mr *Anthony \* Bulifon*, from whom I had it ; and shall give you a true Copy of it in his own Words.

† Of *Ludera*, or *Nocera de' Saraceni*, in the Province of *Capitanata* in the Kingdom of *Naples*.

\* Mr *Anthony Bulifon*, a French

Bookseller was many Years ago settled at *Naples*. He was not only a very ingenious Man in his Profession, but also a learned Man ; the Author of many fine Books ; and a very honest Man : He was extremely civil to Strangers, and always ready to serve them.

MOLTO tempo è Signor Bulifon carissimo, che me chiedeste alcune notizie tanto intorno alle *Tarantole*, come anche intorno a gli effetti che producono in quelli che mordono. E per che assai devo al vostro merito, ve ne darò quella contezza ch'io ne ho dalla testimonianza degli occhi proprii, & non da altrui mendicata.

NASCONO



NASCONO le Tarentole non solamente \* nelle \* There are  
 Provincie di Bari, Lecce, ed Otranto, ma anche likewise Ta-  
 in quella di Capitanata, vicino alla cui Metropo- rentole in  
 li Lucera son' io nato e cresciuto, clima caldo, a- Tuscany,  
 sciutto e quasi affatto d' Alberi privo. Ne' giorni and in the  
 calorosi dell' Estate, o prossimi ad essa stagione, Island of  
 si trovano nelle buche della Terra ; et volendole Candia.  
 prendere, bisogna con una sottil bacchetta dolce-  
 mente fischando toccarle che subito per la ba-  
 chetta insù vedrete sbucarle. La loro figura e si-  
 mile a quella dell' Aragno, con otto gambe divi-  
 se in due ordini, cioè a quattro per ciascheduno, Dr Baglivi  
 il cui corpo, [che bipartito è da un picciolo nodo faith that the  
 Tarantula is  
 ex genere  
 Araneorum  
 Oſtonoculo-  
 rum. Eight  
 Eyes ; four  
 great, and  
 four little.  
 legato si vede nel mezzo,] e della grandezza d' u-  
 na mediocre ghianda, in punta à cui vien forma-  
 ta la bocca buttando da quella il veleno, non al-  
 trimenti che le Vipere, mentre signano il luogo  
 dove mordano, e non coll' aculeo, come alt'ri  
 vogliono. Di colore sono varie una dall' altra : ed  
 io n'ho vedute, cinericie, e di un color lionato così  
 scuro, come sono le pulce, e non qualche macchia,  
 che sembra picciola stella. Ve n'hà altresì ne' mon-  
 ti, que colla nostra Puglia terminano ; mà pero  
 s'avvien che mordono, non fanno alcun' male.

COLORO che sono morsi, poche ore dipoi, con  
 voce inarticulata si lamentono, e se li circostanti  
 dimandano loro che chosa l' afflige ? Molti ripos-  
 ta non danno, ma solamente, con occhi torvi  
 riguardano, ed altri fanno cenno colla mano su'l  
 core. Per la qual cosa, gli Abitatori di que' Pae-  
 si, come Persone pratiche, subito vengono in cog-  
 nizione del malore che li tormenta ; onde senza per-  
 der tempo tantosto chiamano sonatori con vari in-  
 strumenti, poiche altri ballano al suon di Chitarra,  
 altri di Cetera, ed altri al suon di Violino. Sul prin-  
 cipio del suono, pianpiano comminciano à ballare ;  
 chiedono spade, e come che siano inetti di scherma,  
 se ne dimostrano con tutto cio nel manegiarle Ma-  
 estri. Chiedono altresì anche specchi, e mente vi si

mirano, gettano sospiri acutissimi, ed innumerabili. Vogliono bindelle, cateniglie, vesti preziose; e quando le sono portate, le ricevono con allegrezza inesplicabile, e con molta riverenza ne ringraziano chi loro le reca.

Tutto le cose sopradette dispongono con bell'ordinanza intorno allo steccato, doue ballano; servendosi da tempo in tempo, or dell' una, or dell' altra, secundo gl' impulsi che glie ne dà il malore.

Danno principio al ballo un ora doppo l' apparir del sole, terminando un' ora prima di mezzo giorno, senza prender mai riposo, fuorchè, se l'istrumento si scordasse; ed all'ora respirano con impazienza per insino à tanto che si ripone in accordo, notandosi con maraviglia, come Gente si rozza, ed inculta, come sono i cultori della Terra, custodi d' Armenti, e simili altri uomini camparecci, siano così buoni conoscitori delle consonanze e dissonanze degli Instrumenti musicali; e che tanto di queste s' enquietino quanto di quelle si appagano.

Un ora doppo mezzo di, entrano di bel nuovo in danza, continuando in essa fin al tramontar del sole, come fanno per tre giorni col medesimo ordine senza Stancarsi, come io ne ho molti veduti, nè mai piu di tre giorni aver patito travaglio, se al mare loro si fosse dato piu tardo rimedio col suono, cio che altri ne dica di otto, e dieci giorni, che col ballo abbiano avuta necessita di seguitarlo. Mentre che danzano sono fuori de' sensi, e non distinguono parente, ne amico, ma li sono tutti uguali: Ben e vero che alle volte invitano qualche Leggiadro, e grazioso giovanetto al ballo.

GLI arredi di quali si servono sogliono per lo più esser di colore vago, come incarnato, rosso, ceruleo, e simili. E quando vedono il nero, sadirano in modo, che colla spada corrono, discacciando chi n'è vestito. Ad uno solo, ch'io sappia tra molti, non dispiaceva il drappo nero; e questa tale non saltava, con tanto vigore quanto gli altri.

ORMAI,

ORMAI, ch'iovi ho descritto in generale la Tarentola, e gli effetti delle sue morsure ; contentatevi, Amico, chio mi diffonda al quanto in raccontarvi due casi particolari, ch'io frà gli altri ho veduti nella mia Patria, ed in altri luoghi vicini.

GIOVAN Giacomo Tesoro, [*ch'io hò veduto più di sei volte ballare,*] un giorno si trovava in una foresta per suoi affari, e credo che si auverti esser venuto il tempo di pagare il tributo alla sua morsi-atrice Tarentola. S'invio egli verso l'abitato ma fù poi trovato per la strada su la nuda terra disteso.

Cio seputo nella sua, e mia patria v'accorsero molti, ed io con gli altri, e trovammo il misero Contadino oppresso de difficile respirazione, ed osservammo in oltre che la faccia, e le mani erano incominciate à devenir nere ; E perche il suo male era à tutti noto, si portò le chitarra, la cui armonia, subito che da lui fù intesa, cominciò à mover prima li piedi, poco di poi le gambe ; si reggeva appresso su le ginocchia ; indi à poco intervallo s'alzò passeggiando, e finalmente frà lo spazio d'un quarto d'ora, saltavasi che si sollevava ben tre palmi da terra. Sospiravi, mà con empito così grande, che portava terrore à circostanti ; e prima d'un' ora se gli tolse in nero dalle mani, e dal viso racquistando il suo natio colore.

NEL castello delle Motta di Montecorvino ebbi congiuntura di veder ballare cinque attarantolati in uno medesimo tempo, e dentro un medesimo steccato : Erano quattro Bifolchi, ed una bellissima Forosetta. In questa unione osservai cose nuove, mentre ciascheduno aveva preso nome straniero, et proprio dell' antichi Rè. E tra essi medesimi si trovavano congiunti di parentela, e trattavan' si che si offeruava reciprocanza d'affetto, e reiterati complimenti, che davano grande ammirazione a spettatori. Fecero con felicità il solito corso della danza nello spazio di trè giorni, de' quali l'ultima sera, prima di licenziarsi, dimandarono



mandarono in grazia uno squadrone d'armati, e gli fu dato di diece archibugieri; quali ripartiti in due lati, stavano pronti per far la salua; dimandarono poi un bechiero d'aqua, ed un poco di sale pulverizzato, e tosto gli fu portato l'uno e l'altro. Il capo, o vogliam, dire l'ideale Rè de' Regi, [il cui nome era Pietro Boccomazza,] segno nel vaso dell' aqua col sale, in modo di Croce; pigliarono della medesima aqua, un poco per chiascheduno, fecero segno allo Squadrone, che sparasse, e con profondissimo inchino dissero, ci rivedremo l'anno venturo. Que' miseri doppo tanta fatica non si ricordavano cosa alcuna, ma solamente frà quella moltitudine di gente da cui si vedevano circondati, chiedevano per pietà d'esser condotti nelle loro case.

Ed io quì me restò sodisfatto d'avervi servito in questa opportunità così brevemente come hò potuto, se non come desideravate. Se in altro mi comandarete, mi troverete sempre corrispondente al vostro volere. E mi confermo, &c.

ALL Authors, both ancient and modern, rank this Sort of *Tarantula's* among Spiders. The Kind is call'd *Phalanx*, *Phalangius*, and *Phalangium*, by *Pliny* and *Dioscorides*. The first of those Authors was mis-inform'd, when he said, that there are no *Tarantula's* in *Italy*, and that this lives in Houses, near to Ovens; but otherwise, he gives a pretty exact Description of it. *Phalangium est Italiae ignotum: — Vivit maxime circa Furnos & Molas.* Plin. Lib. xxix. Cap. 4. See also, Lib. xi. Cap. 24. It is certain that the *Tarantula* bites, and does not sting, as some have writ. Those described by *Olearius*, which he has seen about *Kascham* in *Persia*, are almost of the Shape with those in the Kingdom of *Naples*; but, if we may believe this Author, they drop their Poison like a Drop of Water, and neither bite nor sting.

THOSE

## Part II. *Of the Tarantula.*

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THOSE that are curious to be more particularly inform'd of the History of the *Tarantula*, may see what *Pliny*, *Solinus*, *Dioscorides*, *Strabo*, *Ælian*, *Aulus Gellius*, and several other ancient Historians and Naturalists, have written of it.—*Alex. ab Alex.* Dier. Gen. Lib. 2. Cap. 7.—*Cælius Aurelianus*, Chron. Lib. 1. C. 5.—*J. B. Porta*; Mag. Nat. L. 2. C. 21.—*M. Ant. Muret.* Miscell. Lib. 11. C. 6.—*Atban. Kircher*; Mund. Magnet. C. 13.—*Aldobrandus*, de Insectis.—*P. Messie*, and *Lewis Guyon*, Div. Leçons, p. 77.—*Hieron. Magius*, Miscell. p. 205.—*Ainbr. Paré*—Hist. Admir. de *Simon Goulart*, Tom. 3. p. 317.—*Selve di Curiosità*, p. 188.—*Le Dictionnaire des Arts*, de l'Acad. &c.—*Sennertus*, Observationes de *Tarantula*.—*Wolfgang Sanguerdus*; Tractatus Physicus, de *Tarantula*.—*Epiphanius Ferdinandus*; Historia Tarentatorum.—*Ludovicus Valetta*; De *Phalango Apulo*, vulgò *Tarentola*.—*Herm. Grube*; De Ictu [Morsu] *Tarantulæ*.—And chiefly Mr *George Baglivi*, Doctor of Physick, and Anatomy Professor, in the Great College, at *Naples*. He ingenuously owns, like a truly able and learned Man, that he is not capable to penetrate into these Mysteries of Nature; *Humi jacet*, saith he. But, to make us Amends, he gives us a very agreeable Relation of all the wonderful Particulars of this *Phænomenon*, which he has often observ'd, even in *Apuglia*, with a perfect Exactness, in his *Dissertatio de Nomine, Natura, Morsu, & Effectibus Tarentulæ*.

HE confirms every Thing that is related by Dr *Sangenito*, in his Letter to Mr *Bulifon*, and adds some other Particulars to it. One of the most singular ones is, that these Insects KILL AND EAT ONE ANOTHER, when they meet;

meet ; which is in common to them, with the other Animals only, which we call Men : *Homo, Homini Lupus*. It must be observ'd, that the Sting of *Scorpions*, in the Province of *Apuglia*, is no less dangerous than the Bite of *Tarantula's*: It is usually follow'd by the same Symptoms ; and they also apply the same Remedy of Musick. All Sorts of Animals that are either bitten by one of these venomous Insects, or stung by the other, fall sick as Men do, and, generally, all of them die. But Mr *Baglivi* does not affirm that these Beasts which are bitten, fall to dancing, and running about, or putting themselves into violent Motions; he having never been an Eyewitness of that Fact, which *Sennertus*, and *Ferdinandus*, whom he cites, assures us to be true. He says, on the contrary, that a Rabbit having been bitten in the Lip by a *Tarantula*, in his Presence, the two Lips of that Animal swell'd up in a little Time after, and grew black ; that his Hair stood an End ; and, that he fell down, being scarce able to breathe ; after which he lay motionless, and dy'd the Fifth Day, without having eaten or drunk any thing. \* The Musick, which was sent for, was to no Purpose. But this Experiment, it is true, was try'd at *Naples* ; and, consequently, was imperfect, as the Author himself judges of it : because the *Tarantula*, which was out of her own Climate, and had lived without eating and drinking for some Weeks, was very weak. *Kircher*, and some others, have written, that this Insect dances himself with the Beasts he has bitten ; but, to speak ingenuously, this curious, candid, and very learned Man, was also somewhat ambiguous. It is a Thing very commonly practis'd, to accompany singular Facts with fabulous Particulars.

\* Licet Cytharædus accesserit, & varia Sonorum modamina efformârit; non perinde tamen Cuniculus movebatur, aut subsiliebat ; sed semper asphonus & immobilis jacuit.



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A N

# A C C O U N T

O F T H E

## C R O I S A D E

O F T H E

### L A D I E S of *Genoua* ;

Mentioned in this Second Volume  
of LETTERS. p. 374.

**H**AVING avbided, as much as possible, in these Letters, to enter upon Digressions, for Brevity-sake, and for keeping close to my Subject, I had contented myself, in the first Editions of this Book, only to mention the rare and singular *Croisade* of the Ladies of *Genoua*, which happen'd above 400 Years ago, under the Pontificate of \* *Boniface* VIII ; but having since thought fit to make some Additions to this Volume, for the Reasons mention'd in the *AdVERTISEMENT to the Reader* ; I think I may presume that the following Account will meet with a favourable Reception.

In the Year 1301.  
\* Benoit Ca-jetan.

T H E

THE three Letters of Pope *Boniface* are kept in the Publick Palace of *Genoua*, among the Archives of the Republick ; and it was by a Favour that I obtain'd the Communication thereof. I do not pretend however to say, that they were never publish'd ; but I may affirm, that I could never meet with them, tho' I have enquir'd into the Matter as much as possible. Whatever it be, this Transaction must be very little known to the World, seeing the Chevalier *de Mailli* does not take Notice of it in the History of *Genoua* ; wherewith, not long ago, he obliged the World. Father *Maimbourg* knew nothing of it likewise, having not so much as hinted at it in his History of the *Croisades* ; tho' he seems to want Words to extol \* *Margaret* of *France*, Widow to *Bela* the third King of *Hungary*, who crossed herself, and went with the Christian Princes to the Relief of the Holy-Land.

\* She was Daughter to *Lewis* the Young, and marry'd first *Henry*, surnamed by the French, Court Mantel, King of *England*, associate to *Henry* II, his Father in the Throne.

THE more I think on this Undertaking of the Ladies of *Genoua*, the more I am perswaded that there was some Mystery in the Case. To see a kind of *Amazon*, a stout and strong Woman in an Army, is no Subject of Wonder : There are several Examples of it : But to see a considerable Number of Ladies of Quality, brought up tenderly according to their Birth, taking on a sudden a Cuirass, as by way of Inspiration, and forsaking their Husbands, Children, Relations, and Pleasures, to expose themselves, to no Purpose, to the merciless Waves, and Horrors of the War, is, in my Opinion, such an extraordinary Thing, that I cannot believe so odd a Fancy cou'd enter the Thoughts of any rational Person. I said to no Purpose ; For what could these pretended *Amazons* do ? What Exploits could forty or fifty weak Women perform, without Strength, and Knowledge in the Mili-

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Military Art? For, after all, if one should guess or suppose they design'd to join some other Troops, we must agree, that they were more likely to prove an Hinderance, than a Reinforcement, upon any Occasion. The Enterprize was then useless in itself, and the Cuirasses and Helmets, which are now one of the greatest Rarities and Ornaments of the Arsenal of *Genoua*, are a clear Demonstration that the Ladies for whom they were made, did not leave them behind on the Field of Battel; and, it may be, that those pretended *Amazons* never troubled their Heads or Shoulders with them.

BUT, on the other hand, What could be the Design of the Pope! Was it to put to the Blush \* the Christian Princes, who slighted both his Prayers and Threatnings? Was it to inspire them with Emulation? Or, in fine, Was it in Hopes that those Ladies would be follow'd by an Army of Gallants? If he had only such Prospects, he could not flatter himself with great Hopes of succeeding. Some others may say, That the Pope had cast his Nets every-where, and had caught only these Women; but if it were so, and that these Ladies had seen themselves alone, their Enterprize would have seem'd so extravagant and ridiculous, that there had been no Obligation upon them to persist therein. If a Motive of Piety, Zeal, and Religion, is alledged as the Reason of this unparallelled Undertaking, it cannot hold in this Place, because they could not but be sensible of the Inutility of their Endeavours. I must therefore own, that I cannot discover the secret Spring of this *Croisade*; but, nevertheless, I am perswaded there was a Mystery therein; and am the more convinced thereof, when I reflect on the Character of *Boniface*, a cunning and dexterous Man, who pursued

\* See the Seventh Remark on the first Letter.



pursued always his own private Interests, tho' by cross Ways and indirect Roads : A fantastical, hypocritical, ambitious, cheating Fellow ; in a Word, a Villain of the first Order.

OUR Affairs did not permit me to tarry any considerable Time at *Genoua* ; and the Care and Troubles attending a Voyage, prevented the Reflections I might otherwise have made there on this extraordinary *Croisade*. *Genoua* being, however, the fittest Place in the World to get an Information of this singular Event, the inquisitive Traveller may supply this Defect of mine, and enquire after the secret Motives of that odd Enterprize, and the particular Circumstances the uncommon Expedition of those Ladies was attended with.

• It was unjust to forsake their Families for so foolish a Design.

NOTWITHSTANDING, this rash, useless, and unjust Enterprize betrays the great Simplicity and Weakness of these Ladies, that were perswaded thereunto, probably, by the artful Sollicitation of that Man they look'd upon as a God ; one may discover therein a certain Courage and Resolution above their Sex, which deserves some Commendation.



DILECTIS

**DILECTIS** in **TO** our dearly be-  
 Christo Filia- loved Daughters  
 bus, Nobilibus in Christ, the  
 Mulieribus, A. Noble Women, A.  
 de Carmendino, J. Carmendino, J.  
 de Ghisulphis, M. de Ghisulphis,  
 de Grimaldis, C. M. Grimaldi,  
 Franca, A. de C. Franchi, A.  
 Auria, S. Spinula Doria, S. Spino-  
 S. & P. de Cibo, la, S. and P. Ci-  
 P. de Caris, & a- bo, P. Cari, and  
 liis earum <sup>1</sup> So- other Ladies and  
 ciabus & Se- Women of Ge-  
 quacibus <sup>2</sup> Ja- noua, who are to  
 nuen. accompany them.

**E**X vestrarum, & di-  
 lectorum Filiorum,  
<sup>3</sup> Nobilium Virorum Be-  
 nedicti Zachariæ, Ja-  
 cobi Lomellini, Lan-  
 franci Tartari, & Jo-  
 annis Blanci, Civium  
 Januensium, literarum-  
 tenoribus, & relatione  
 dilecti Filii Fr. Philip-  
 pi Saonen. Lectoris  
 Ordinis Minorum Re-  
 cepimus, quod vos, &  
 alie quamplurimæ Mu-  
 lieres Civitatis Janu-  
 en. Divino Spiritu In-  
 flammatae, provide at-  
 Vol. II.

**W**E have been in-  
 form'd by your  
 Letters, and by those of  
 our dear Sons, the Noble  
 Bennet Zachariah, James  
 Lomellini, Lanfranco  
 Tartari, and John Blan-  
 chi, Citizens of Genoua;  
 and by the Account gi-  
 ven us by our dear Son,  
 Fr. Philip of Savona,  
 Reader of the Order of  
 the Minorite Fryars, that  
 You, and a great Number  
 of other Women of Ge-  
 noua, animated and in-  
 spired by the Holy  
 R i tendentes

tendentes, quod Calanus Magnus Tartarorum Imperator cum multitudine sui exercitus, licet Paganus<sup>5</sup> Regnum Hierosolymitanum intraverit ad expellendos de Terra Sancta<sup>6</sup> Soldanum Babylonicum, ejusque Sequaces incredulos, ut, eâ Christiano cultui restitutâ, cantica Domini decantarentur in ipsâ exultationis & laudis: Quodque Reges & Principes, & alii Christiani Potentes, & ad arma doctissimi, ad subvenendum dictæ Terræ, pietatis quodammodo viscera<sup>7</sup> clausisse videntur, obturantes aures suas clamoribus Exulum, qui Terram istam hætenus habitarunt, quorum raucae factæ sunt fauces in expectando lacrymabiliter Terræ sæpe dictæ illi succurri, induitis mente viros in corpore fragili, decernentes<sup>8</sup> sibi vestrorum largitione bonorum per viam marini<sup>9</sup> Esto-  
lii subvenire sub duca-

Ghost, have resolved to follow the Example of Calanus, the great Emperor of Tartary, who, tho' a Pagan, has enter'd the Kingdom of Jerusalem with a vast Army, to beat out of the Holy-Land the Sultan of Babylon, and the Infidels who attend him, that the said Country being restor'd to the Christian Religion, Songs of Thanksgiving and Exultation may be sung therein. Your Design is so much the more to be commended, because the most powerful Christian Princes, and the most skill'd in military Affairs, neglect to succour the said Holy-Land, and seem to have shut up their Ears to the Cries of those Christians, who have been banish'd out of it, after having inhabited the same to this Time; and who have so long implor'd their Assistance with Tears, that they are become hoarse. The Resolution you have taken to assist them with your Fortunes, and to go in Person to their Relief, under the Con-



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*tu Nobilium prædictorum, nonnullæ vestrum femineos animos supergressæ, ad perfectiora feruntur, disponentes in singulari quasi<sup>10</sup> passagio<sup>11</sup> transfrètare, [Ec. ut in Bulla 53.] ut reformato corpore humilitatis earum,<sup>12</sup> conformentur Christi corporis claritati, secundum operationem quâ potest etiam subjicere sibi omnia, qui in cælis sedens ad dexteram Dei Patris, interpellat pro nobis, & exauditur pro sua reverentia: Non enim Pater æternus denegare potest quicquam Filio co-æterno. Devotionem igitur vestram, & charitatis incendium, sanctumque propositum dignis in Domino laudibus commendantes, desiderii vestris libenter occurrimus, & nonnullas petitiones ad robur & juvamen negotii pro parte vestrâ petitâ à vobis, ad exauditionis*

duct of the Noblemen aforesaid, does sufficiently shew that you have a masculine Spirit in the feeble and delicate Body of your Sex. We understand likewise, that there are some amongst you, who, being animated with that heroical Courage, have form'd a greater Design, and are disposing themselves for a particular Embarkation to cross the Sea [according to the Bull 53] that having purified their vile Bodies, they may be made like to the glorious Body of Christ, according to the Operation by which he may subdue all Things; he, who sitting at the Right Hand of God, intercedes for us, and is heard, as \* he deserveth: For the eternal Father can refuse nothing to the co-eternal Son. Ap- proving then in our Lord, and commending, as you deserve, your Devotion, Charity, and the holy Resolution you have taken, we heartily grant, according to your Desires; all those Things

\* As he deserveth, or according to the Father has for him. This is the Sense Bafan gives to this Passage; but he does not understand it, εὐχαριστῶντες ἀπὸ τῆς εὐλαβίας, Heb. v. 7. The Text is

R r 2

*gratiam,* very difficult.

*gratiam, prout decet, & expediens vidimus, liberaliter duximus admittendas, prout in aliis nostris literis super hoc confectis plenius continetur: Sperantes in Domino, quod multiplicabit vobis socias, & alia tribuet incrementa, per quæ recuperabitur dicta Terra, & restituetur cultui Christiano, quam Dominus proprio sanguine consecravit, & ipso largiente, qui potest, vobis multiplicabitur gratia, in præsentî, & eo duce, qui nrovit, pervenietis ad æternam Gloriam in futuro.*

*Datum 13 Anagninæ,  
14 quinto Idus Augusti,  
Anno 15 septimo.*

† In the *Campania di Roma*, where *Boniface* was taken Prisoner two Years af-

terwards, [the ninth of September 1303,] by *Sciarra Colonne*, and *William de Nogaret*, in Pursuance of an Order from *Philip the Fair*.

which you have demanded for facilitating the Execution of your Designs in the Manner we thought more convenient, as it is more largely express'd in our other Letters writ on this Subject. We hope that God will encrease the Number of your Companions, and afford such other Means, that the said Holy Land may be regain'd, and the Christian Religion restored therein. The Lord, who has consecrated that Land by his own Blood, and who does every Thing as he pleases, grant you all his Favours now, and the Glory everlasting hereafter.

Given at † *Anagnia*, August the Ninth, in the Seventh Year of our Pontificate.

DILECTO

**DILECTO** Filio Fr.  
Porchetto Spinu-  
la<sup>1</sup> Administra-  
tori Ecclesiæ Ja-  
nuensis.

**TO** our dear Son,  
Porchetto Spinola  
Administrator  
of the Church  
of Genoua.

**E**N, quod expectaba-  
mus invenimus, vi-  
dimus; *Mulieres scilicet*  
*fortes, se per pietatis &*  
*virtutum opera exercen-*  
*tes, suorum pœnitentiæ,*  
*& laborum<sup>2</sup> panem por-*  
*tantes de longè, de ex-*  
*ilio, scilicet præsentis pe-*  
*grinationis, ad Patri-*  
*am, & surgentes de*  
*nocte mundalium tene-*  
*brarum, ut<sup>3</sup> domesti-*  
*cis Fidei Crucis adver-*  
*sarios dent in prædam;*  
*& quasi<sup>4</sup> non habentes*  
*hic manentem Civi-*  
*tatem futuram inqui-*  
*rant!<sup>5</sup> Accinxerunt for-*  
*titudine lumbos suos,*  
*brachium suum virili-*  
*bus operibus roborarunt,*

**W**E have at last  
met with, and  
seen what we so much  
desired; that is, virtuous  
Women, who being de-  
sirous to exercise them-  
selves in Works of Piety  
and other Virtues, have  
resolved in this Expedi-  
tion to carry from a  
distant Country, out of  
which they banish them-  
selves, into their true  
Country, the Bread of  
their Labours and Re-  
pentance. They quit the  
Night and Darknes of  
this World, to deliver  
into the Hands of the  
Domesticks of the Faith,  
the Enemies of the Cross,  
and look for the City  
that is to come, being  
conscious that they have  
none in this World that  
is stable and lasting.  
They have girt their  
Loins with Strength, and  
strengthened their Arms

R r 3 *quarum*



quarum <sup>6</sup> lucernæ non extinguuntur in nocte : <sup>7</sup> Manus suas miserunt ad fortia & <sup>8</sup> palmas suas aperuerunt in opibus, impendendo subventionis auxilium exulibus Terræ Sanctæ pauperibus : <sup>9</sup> A frigore nivis, suis domibus, non timebunt, cum sint vestitæ duplicibus : <sup>10</sup> Dabitur eis de fructu operum suorum, & in portis earum opera lau-

\* These Texts *dabuntur. Quæ sunt* are translated *hæ, & laudabimus eas,* here according to the false Ideas of the Author. See the Remarks. *in vita sua mirabilia facientes ? Istæ sunt, nonnullæ Nobiles Fanu- enses, & ipsarum sociæ ac sequaces, quæ divinitus inspiratæ, in sexu fragili viriles animos induerunt, exurgentes in dictæ Terræ succursum, ut stent cum Christo constanter in acie adversus malignantes, & adversus <sup>11</sup> operantes iniquitatem, qui, pro dolor ! Terram inhabitant memoratam. O miracula ! ô prodigia !*

by manly Actions. Their Lamps shall not be put out in the Night. They set their Hands to magnanimous Things, and open their Hands to the poor Exiles of the Holy Land, and endeavour to relieve them. \* They shall not be afraid of the Coldness of the Snow for their Houses ; for they are cloathed with double Apparel. They shall receive the Fruit of their Labours, and their Works shall be praised in the Gates. Who are those Women who do such wonderful Things, and we shall praise them accordingly ? They are some Noble Women of Genoua, with their Companions, who being inspir'd from Heav'n have form'd an heroical Design, in Spight of the Weakness of their Sex. They undertake to relieve the Holy-Land, and to fight constantly, with Christ, against the Wicked, and Workers of Iniquity, who inhabit now that Country. What Prodigy, what Wonder is this, to see Men pre-

*Femina*

*Fæminæ præveniunt viros in sæpe dictæ Terræ succursum. Hæ<sup>12</sup> amictæ sole, temporalia sub pedibus suis sternunt, significata per Lunam. Reges & Principes Mundi succurrere, etiam<sup>13</sup> invitati, <sup>14</sup> effugiunt; fæminæ<sup>15</sup> Imbecilles<sup>16</sup> ultro se offerunt. <sup>17</sup>Unde hoc? desursum utique<sup>18</sup> à Patre Luminum à quo omne datum optimum, & omne donum perfectum descendit. Annon in Mulieribus istis Innovata sunt signa, & mirabilia immutata? Accepimus namque<sup>19</sup> quod prædictæ Mulieres, & ipsarum sociæ & sequaces, decreverunt suorum largitione bonorum per viam marini Estolii præfatæ terræ Statui subvenire, sub ductu dilectorum filiorum Nobilium Virorum Benedicti Zachariæ, Jacobi Lomellini, Lanfranci Tartari, & Joannis Blanci, Civium Januensium; & <sup>20</sup> non-*

vented by Women in such a Thing as this? These Women, cloath'd with the Sun, trample under Foot all Earthly Things, represented by the Moon. The Kings and Princes of this World having no Regard to the Sollicitations made unto them, deny their Assistance to that Country; and these Women, notwithstanding their natural Feebleness, offer themselves voluntarily to it. From whence can proceed this Wonder, but from above, from the Father of Lights, from whom proceed likewise all excellent and perfect Gifts? Are not Miracles reviv'd in the Person of these Women? For we understand, that they and their Companions, and Followers, have resolv'd to spare nothing to relieve the said Holy Land, and to go in Person thither by Sea, under the Conduct of our dear Sons Bennet Zachariah, J. Lomellini, Lanfranco Tartari, and John Bianchi, Citizens of Genoua. There are some

nullæ ipsarum famineos  
 animos supergressæ, ad  
 perfectiora feruntur, dis-  
 ponentes personaliter in  
<sup>21</sup> particulari quasi pas-  
 saggio transfretare ad ex-  
 hibendum obsequia bella-  
 toribus Crucifixi, per  
 quos Christianitatis ho-  
 stes, auxiliante Deo, po-  
 terunt impugnari, & in  
 ipsâ Terrâ morari, ad  
 calcandas hujus Mundi  
 passiones, potius <sup>22</sup> affli-  
 gi eligentes cum Popu-  
 lo Dei, quam temporalis  
 vitæ Jucunditatem ha-  
 bere, aspicientes in re-  
 muneracionem, quam <sup>23</sup>  
 oculus non vidit, nec  
 auris audivit, & in cor  
 hominis non ascendit.  
 Cum igitur tam lumi-  
 nosa opera non sunt po-  
 nenda sub modio, sed  
 super candelabrum, ut ea  
 qui sunt in domo Dei  
 videant, & provocen-  
 tur ad Imitationem ip-  
 sorum, discretioni tuæ  
 per Apostolica scripta  
 mandamus, quatenus,

others still, who animated  
 with a Spirit above their  
 Sex, have fram'd a great-  
 er Design, and are dispo-  
 sing themselves for a  
 particular Imbarkation,  
 in order to cross the Sea,  
 and put themselves un-  
 der the Command of  
 those who are already  
 fighting in favour of our  
 Lord, and who by the  
 favour of God shall be  
 able to conquer and sub-  
 due the Enemies of our  
 Religion. They design  
 to continue in the Holy  
 Land, in order to tram-  
 ple under Foot all world-  
 ly Passions, chusing ra-  
 ther to suffer with the  
 People of God, than to  
 enjoy the Pleasures of a  
 temporal Life; looking  
 for the Reward, which  
 no Eye hath seen, nor Ear  
 heard of, and which ne-  
 ver enter'd the Heart of  
 Man. These wonderful  
 things are not to be put  
 under a Bushel, but on  
 a Candlestick, that all  
 those that are in the  
 House may see it, and  
 be thereby excited to  
 do the like. We recom-  
 mend to your Prudence,  
 by this our Apostolical

congre-



*congregatis Clero & Populo Januensi ad eorum deducas notitiam supradicta, & ad imitandum tam salubria opera secundum à Deo tibi concessam prudentiam indicas eosdem, & tam in Civitate Januensi quam in ejus Provincia, <sup>24</sup> Riparia, & districtu, per te vel alium, seu alios, ea denuncies & denunciari facias, prout videbis expedire. Caterum, nolumus te latere, quod in adjutorium tam fructuosi negotii porrectæ sunt nobis nonnullæ petitiones pro parte Virorum, & Nobilium Mulierum prædictarum, quas prout expedire ipsi negotio vidimus, duximus liberaliter admittendas, prout in aliis nostris literis continetur: Et volumus quod hoc etiam per te, vel alium, seu alios deducas in publicam notitiam diligenter, in præmissis te taliter habiturus, quod exinde retributionis æternæ præmium consequaris à Deo, & nos tuam prudentiam commendare possimus. Qualiter autem processeris in præmissis, & utilitatem, &*

Brief, that after having assembled the Clergy and People of Genoua, you acquaint them with the Design of those Ladies; and that you endeavour according to the Wisdom God has imparted unto you, to persuade them to follow so good an Example. We think fit also to acquaint you, that to favour the Success of this advantageous Enterprize, several Petitions have been presented unto us, from the Noblemen and Women herein mention'd, which we have favourably receiv'd as it was convenient, for furthering the Success of their Design, as it is largely expressed in our other Letters. We require you to publish these Presents, or cause the same to be published as soon as possible, and hope that you will so behave yourself, according to the Directions which you have already, that God will crown you with eternal Reward, and that you shall receive from us the Praises that shall be due to your Prudence

*fructus*

*fructus, quos proventuros ex his, Deo auctore, confides, nobis seriōsius rescribas. Datum ut supra.*

dence. Don't fail to let us know what you have done in Relation to what we have recommended unto you in our former

Letters, and to tell us what Success you expect, by the Favour of God, from what we have done hitherto.

GIVEN at *Anagnia*, August the ninth, in the Seventh Year of our Pontificate. *An. 1301.*

Nobilibus viris Benedicto Zachariæ, Lanfranco Tartaro, Jacobo Lomellino, & Joanni Blanco, Civibus Januen.

To the Nobles Ben-  
net Zachariah,  
Lanfranc Tar-  
tari, J. Lomelli-  
ni, and John  
Blanchi, Citizens  
of Genoua.

**R**ECEPTIS litteris per dilectum filium Fr. Phil. Saonen. Lectorem Ordinis Fratrum Minorum, ipsarumque considerato tenore, ac diligenter auditis, quæ dictus Frater nobis exposuit oraculo vivæ vocis, exultavit cor nostrum in Domino, magnâ nobis ex iis lætitiæ materiâ præbitâ admirationis & laudis. Sanè attendentes devotionis fervorem, charitatis incendium, sanctumque propositum Nobilium Mulierum A. de Carmendino,

**H**AVING attentively consider'd the Contents of the Letters which you have sent unto us by our dear Son Fr. Philip of Savona, Reader of the Order of the Minorite Fryars, and likewise taken into our serious Consideration, what the said Brother has laid before us, vivâ voce, our Heart has been exceedingly rejoyced in the Lord, the Things imparted unto us being a subject Matter of Joy, Admiration, and Praise.

J. de

J. de Ghifulphis, M. de Grimaldis, C. Francæ, A. de Auria, S. Spinulæ, S. & P. de Cibo, P. de Caris, & multarum aliarum Mulierum Sociarum & Sequacium Januen. quæ divinitus Inspiratæ ordinauerunt per succursum marini Stolii sub vestro ducatu, Terræ Sanctæ statui miserabili subuenire per particulare passagium, celeriter auctore Domino faciendum, petitionibus quibusdam per eundem Fratrem pro vestra & ipsarum Nobilium Mulierum parte porrectis, sicut decuit, & expedire vidimus tanto negotio, duximus annuendum, prout hoc expressius in aliis nostris literis continetur. Nobilitatem itaque vestram monemus, rogamus, & hortamur, attentè obsecrantes in Filio Dei Patris, quatenus cum dictarum Mulierum subsidio aperiatis viscera pietatis, ad dictæ Terræ succursum, sicut Athletæ strenui Crucifixi, ut in

And truly, we could not consider the Piety, Zeal, Charity, and Holy Design of the Noble Ladies, A. Carmendino, J. Ghifulphi, A. Doria, S. Spinola, S. and P. Cibo, P. Cari, and their Companions and Followers, of the said City of Genoua, without admiring their noble Resolution. These virtuous Ladies being doubtless animated by the Spirit of God, having signified unto us by several Petitions, their Design to go by the Sea to the Relief of the Holy Land, which is in a lamentable Condition, and to embark for that Purpose, under your Conduct, in order to repair thither with all Speed, under the Protection of God, we have answer'd their Desires as favourably as the Importance of this Affair did require it; as it is more largely contained in our other Letters. We therefore admonish, entreat, and exhort your Nobility, and most earnestly desire you, in the Name of the Son of  
præsenti



*præsenti Divinam consequamini gratiam, & in futuro, Gloriam sempiternam; & sic divinâ vobis & Mulieribus ipsis assistente virtute, in instanti Autumno possit hujusmodi particulare passagium fieri, quod multum nobis esset acceptum. Tu Benedicte Zachariah, qui fuisti nobis<sup>2</sup> familiarior ab antiquo, cum uno ex prædictis Nobilibus, suis consociis, hoc facto, <sup>3</sup> ad præsentiam nostram accedas, præcedens dictum Stolum aliquibus diebus, ut tu & socius per nos possitis super agendis plenius informari, & circa Romanam vel Terræ Laboris Plagam<sup>4</sup> jungi Stolio memorato.*

*Datum ut supra.*

panions above-named, some Days before the Imbarkation, that you may be more amply informed of what you are to do, and that you may take Shipping in some Place of the *Campania of Rome*, or *Terra di Lavoro*, in order to rejoyne your Companions.

GIVEN at *Anagnia*, August the ninth, in the Seventh Year of our Pontificate. *An. 1301.*

God, that with the Reinforcement of these Ladies, you open your Bowels of Compassion, in order to relieve the Holy Land, as generous and brave Champions of our Saviour, that you may thereby obtain in this World, the Grace of God, and an everlasting Glory in the Life to come. We hope therefore, that by the Grace of God you will hold yourselves in a Readiness to depart next Autumn with these Ladies, which will be very acceptable unto us. You *Bennet Zachariah*, who are our old Friend, when you see all Things ready, come hither with one of your Noble Com-

## REMARKS

## REMARKS on the first LETTER.

1. **SOCIABUS** & *Sequacibus*. These two Terms do properly signify the same Thing ; but they are used here to denote some Distinction of Quality or Condition of the Women, who design'd to accompany the Ladies mentioned in these Letters. See p. 374, 609.

2. **JANUEN**. The City of *Genua* is always called *Genua* by the best ancient Writers ; but these 500 Years since, some have called it *Janua*. This Difference does likely proceed from the various true or false Etymologies of the Name of that Town ; and I might here produce ten or twelve different Opinions thereupon, were I not afraid to teaze the Reader with so useless and frivolous a Subject.

3. **NOBILIUM**, &c. I don't know, whether I have not said somewhere, that tho' all the *Nobles* of *Genoua* enjoy the same Privileges, yet there is some Distinction amongst them in Relation to the Antiquity of their Nobility. The Family of *Iomellini*, mention'd in this Brief of the Pope, is amongst the Twenty eight Families of the Second Order ; as are likewise the *Franchi* and *Cibo*. The others are of the Nobility associated. The four most ancient Families are the *Grimaldi*, *Fiesque*, *Doria*, and *Spinola*. There are near 500 Families associated or admitted into the Body of the Nobility.

4. **CALANUS**. Father *Maimbourg*, after several other Writers, calls that Prince *Cassanus*.

5. **REGNUM Hierosolymitanum**, &c. Every Body knows, that *Jerusalem* received the Title of Kingdom,

\* Or rather  
Buillon.

Kingdom, towards the latter End of the Eleventh Century, when *Godfrey de \* Bouillon*, the Chief of the *French Croisiez*, was made King thereof. Some Christian Princes at this Day assume that Title, as well as the Grand Signiörs ; who have been in Possession thereof ever since *Selim I* took it from the *Kaliphs of Egypt*.

6. *SOLDANUM*. *Saladin* took *Jerusalem* in the Year 1187. *Alfir*, Sultan of *Egypt*, took all the rest of the Towns belonging to the Christians;

† *Acon*, or *St* except † *Acre*, or *Ptolemais*, in the Year 1288. *John of Acre*. Three Years after *Melech Araff* besieged that Place, took it by Storm, and plunder'd it.

7. *CLAUSISSE*, &c. *Boniface* had his Reasons to use all imaginable Endeavours to persuade the Christian Princes to cross themselves for reconquering the Holy Land, and especially *Philip King of France* ; but his imperious and assuming Way occasion'd that none of 'em would hearken to it.

† ΣΤΟΛΟΝ, a Military Expedition, and especially by Sea. Some Writers of that Age use *Stolus* and *Storium*, in the same Sense. *Ughellus*, Tom. iii. p. 411. quotes a Marble at *Pisa*, upon which one might read this Verse, among others: *Anno quo Siculus est factus Stolus ad oras.*

8. *DECERNENTES sibi*, &c. I don't know what signifies this *sibi* in this Place. There are several other Faults in these Letters ; but they do not deserve to be taken notice of, any more than the Sense and craggy Style thereof.

*MARINI Estolii*, &c. The word *Estolium*, which we meet with in the two first Letters, and that of † *Stolium*, used twice in the third, are but the same Word, written likely by two different Persons; every one having follow'd his own particular Way of writing. I have often met in *Latin* Books written by *Spaniards*, and printed in *Spain*, with *Eschola*, *Escribo*, *Espiritus*, &c. for *Schola*, *Scribo*, *Spiritus*, &c. The *Gascons*, who are Neighbours to *Spain*, take the same Liberty for softening, as they think, the *French* Words, which begin with *S* followed by another Consonant ; and this may be the Reason why the *French* write and



Part II. *Remarks on the first Letter.*

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and pronounce *Esprit, Espace, &c.* tho' derived from *Spiritus, Spatium, &c.* The *Italians* call a Band of Soldiers, *Stuolo*.

10. *PASSAGIO, &c.* The word *Passagium* framed in the lowest ebb of the *Roman Language*, is used here in the same Sense we use the Word *Passage*, to signify the crossing a River, or a narrow Sea. *Our Passage was very happy; we were Ten Passengers on Board the Ship.* It is however to be observ'd, that this Term is particularly employed to signify the Pilgrimage to *Jerusalem*, and the Military Expeditions into the Holy Land. *Passagium vernale, Passagium aestivale*, in *Sanutus, J. de Vitri*, and some other Writers of the Thirteenth Century. *Du Cange* quotes an Article of the Testament of \* *Charles the Fair* in \* *Charles IV.* the following Words. "I bequeath unto the *K. of France,*  
" Holy Land 50000 Livres, to be paid when *who dyed in*  
" the General Passage shall be made; and it is *Dec. 1327.*  
" my Intention, that if the said Passage is made *The Testa-*  
" during my Life, to go thither myself in Per- *ment bears*  
" son. *Date from the*  
*Twenty-*  
*fourth*  
*of October*  
*1324.*

11. *TRANSFRETARE, &c.* They used also *Transfluviare.* The famous *Matthew Paris*, does not scruple to say, *Transfranciare*, to signify to pass from *England* into *France*; and I don't question in the least but he would have said *Transfrangliare*, for passing from *France* into *England.* *Pro negotiis Regis Transalpinantes & Transfranciantes ad Ann. 1257.* It may be that *Boniface* meant by *Transfretare*, what they call in *Italy, Far' Canale*, that is to take the shortest cut from one Place to the other, without keeping close to the Coast; and this Passage being more dangerous, 'tis certain, that a greater Courage was required to undertake it; and this may be one of the Reasons why those Ladies are so much extolled.

12. CON-

12. *CONFORMENTUR*. There is *Confirmentur* in the Manuscript ; but this is certainly a Mistake for *Conformentur*. See the last Verse of the third Chapter of the Ep. to the *Philippians*.

13. *ANAGNIÆ*, &c. An ancient Town and Bishoprick between *Valmontone* and *Fiorentino*, near the *Via Latina*, in the *Campania* of *Rome*; which was the Country of *Boniface*. It was in this Place that *Sciarra Colonne*, and *William Nogaret* took him Prisoner a few Years after. That Town is much ruin'd now.

14. *QUINTO Idus*. The fifth of the Ides of *August* is the ninth Day of the same, according to our Style.

15. *ANNO Septimo*. *Bennet Cajetane*, who took the Name of *Boniface VIII*, was elected *Anno 1294*, and these Letters bearing the Date of the Seventh Year of his Pontificate, it follows that they were written in the Year 1301, which agrees very well with the Annals of *H. Sponde*, who has the following Words upon this Subject. Memo-

\* *Ad Annum* 1301. *Num.* 14. † These Words being the very same used by *Boniface*, make me believe, that *Sponde* had seen the Letters of that Pope. He had been in *Italy* with this Cardinal *De Sourdis*.  
 \* *rabile est quod* \* hoc eodem Anno, nonnullæ Mulieres nobiles Genuenses, ardore Fidei ad subsidium Terræ sanctæ accensæ, Dum Reges ac Principes, alique Dynastæ ad arma docti, ei succurrere detrectarent, virilem animum induentes, non solum suorum largitione bonorum suppetias ferre decreverunt ; verum etiam ipsæmet cum nonnullis concivibus transfretare † ad exhibenda obsequia bellatoribus Christi, quarum laudabilem conatum *Bonifacius* Pontifex, dignis præconiis commendavit ; tam ad ipsasmet scribens quam ad Porchetum Spinulam Ordinis Fratrum Minorum, Archiepiscopum Genuensem, & alios.

R E M A R K S

REMARKS on the Second  
LETTER.

1. **A**DMINISTRATORI, &c. 'Tis certain, that the City of *Genoua* was honoured with an Archbishoprick long before that Time; and that *Porchetto Spinola* was Archbishop thereof, as *Sponde* does positively assert it. Why *Boniface* does not give him that Title, I don't know: It may be that that proud Bishop of *Rome* declined it; the Title of *Arebbishop* being too great in his Sense to be given to a Prelate, whom he looked upon to be so much below him. But this Conjecture I will not depend upon.

2. *PANEM portantes de longè.* This is taken from the *Proverbs*, xxxi. 14. For the intire Beginning of this Epistle is made up of Texts out of the same Chapter, and some other Places of Scripture, most miserably translated; and still more miserably applied.

3. *Gal. vi. 10.*

4. *Hebr. xiii. 14.*

5. *Prov. xxxi. 17.*

6. *Prov. xxxi. 18.*

7. *MANUS suas miserunt ad fortia.* This is the Beginning of the nineteenth Verse of Chapter xxxi, of the *Proverbs*. But he dares not make use of the whole Verse, being sensible of the great Disagreement between a Spindle and a Sword. His Design being to make these Ladies set up for *Amazons*, he is very glad to find in this Place the Wore *Fortia*, and not caring for the Translation, he applies it to his Purpose. The little Affinity that is between a *Spindle* and *Heroical Actions*, and consequently the great Difference of the Sentiments



\* The *Hebrew* Word has been translated, Useful Things: Convenient Things: Industry: Heroical Actions: Spindle: Distaff: A Ring of Iron, or other Metal; or Stone which they put to the End of the Spindle, to make it more weighty: A Spinning-Wheel, &c. The *French* Translators, I mean the *Romanists*, being professed Slaves to the *Latin* Version, have translated *Choses Fortes*, strong Things; and Messieurs of *Port-Royal*, themselves; but being not altogether so Warlike as *Boniface*, they have took the Liberty to say in a Marginal Note, that it is not the Sense of the *Hebrew*.

ments of those who have explained so differently the Term of the Original, inspired me with the Desire to clear the Difficulty as much as I could; and in order to it, I have had the Patience to consult all the modern and ancient Translators and Commentators that I could meet with in three or four good Libraries. I have likewise consulted several Learned Men; but after all, I must own, that my Endeavours have been to no Purpose. I have met with nothing but Conjectures, some indeed more reasonable than others; from which I have certainly concluded, that no wise Man can affirm, that he understands the Term in the Original. The Word כִּישוּר being not used in any other Place of the Scriptures, and the *Hebrew* Tongue being included in those narrow Bounds, I think it ought to be ranked amongst those Terms, the true \* Sense and Signification whereof, it is scarce possible to determine. However, as it is a constant Maxim follow'd by the most judicious Interpreters, that when a Word has several Significations, we must choose that which is most agreeable to the Subject; we may conclude, that the *Latin* Translator has no Reason to combine or joyn in this Place *Warlike Exploits* with a *Spindle*. And since in the same Verse he puts a *Spindle* into the Hands of the virtuous Woman, whose Care and good Husbandry is here so much commended, it was certainly more agreeable to the Subject to joyn a *Distaff* to the *Spindle*, than a *Launce* or a *Javelin*; and doubtless he would have done it, had he consider'd that the soft, timorous and pacifick Temper

of the † Sex, which at the Sight of a Drop of † *Pheretima*, Blood is cast into a Swoon; and is therefore by Widow of Divine and human Laws confined to the Care of *Battus*, King of the Household, as not fit to bear Arms. I know *Libya*, being the famous Madam *Schurman*, cannot endure that forced away Women should be excluded from applying them- with her Son selves to Sciences, and perpetually confined to *Arcefilas*, from her their Spindle and Distaff; but I am sure she ne- Kingdom, by ver pretended that they may put on the Har- her Subjects, ness, and that she looked upon this as much un- implored the becoming the fair Sex, as a Distaff would be up- Assistance of becoming a General at the Head of an Army. *Evelton*, King of *Salamina*, This *Fortia* is no doubt one of 80000 Faults or and desired Mistakes that the learned \* *Isidorus Clarius*, tells him to send an us he has observed in the vulgar Latin Version: Army to re- And doubtless, the † *Supream Lord, Vice God, Throne. Evel- Almighty, most Holy, and adorable Depositary of lon* denied her the Divine Oracles, notwithstanding his Sacred Demands, but Majesty, and Papal Infallibility, was an imperti- as she persisted he sent her a nent *Coxcomb*, who did not understand himself. Distaff and a Spindle of

Gold. *Herod* 1. iv. This is doubtless the History mentioned by *Monsieur des Maretz*, in his Annotation on this Text of the *Proverbs*.

\* A *Benedictine*, and since Bishop of *Foligno*. He was a pious and Learned Man, and much respected for his great Merit. Vid. Prolegom. of *Br. Walton*, in the Beginning of the Polyglott, and the Epistle to the Reader of *Isid. Clar*.

† These Titles are given to the Popes by the zealous and devout Papists; and favourably accepted by them.

8. *Prov.* xxxi. 20.

9. *A Frigoribus nivis*, &c. *Prov.* xxxi. 21.

Here is another Passage mutilated and pitifully translated, and as ill applied as the former. *Solomon*, under the Title of King *Lemuel*, describing the virtuous Woman or good Housewife, who seeketh Wool and Flax, and works willingly with her Hands, and is wholly taken up with the Cares of her Family, tells us, that she is not

† The Term of the Original signifies House and Household or Family; but 'tis certain, that it ought to be translated here by Family, as well as in the 15 Verse of the said Chapter; and several other Places in the Old Testament: As *Ex. i. 21.*

1 *Sam. ii. 35.* and *vii. 11.* 1 *Kings ii. 24.* and *xi. 38.* \* The Hebrew Word signifies also Scarlet; but the Sense of the Discourse requires that it be translated double, or lined Vestments.

afraid of the Snow and Frost for her † Household, because they are all cloathed with \* lined Vestments, or have more than one: But *Boniface* designing to apply this Passage to these *Genouese* Ladies, which he sends to his Armies, he gives it a quite different and unintelligible Turn. There is ground to suspect, that when he tells us, that these Women are *Vestitæ duplicibus*, this *duplicibus* relates to *domibus*, according to his Fancy, and not to their Families; and if it be so, he probably alludes more to what *St Paul* says, in his second Epistle to the *Corinthians*, Ch. v. 1, 2. of a House from Heaven, wherewith we desire to be cloathed, than to the Words of *Solomon*; but indeed he talks mere Nonsense.

10. *PROV. xxxi.* the last Verse. This Passage is likewise falsified.

11. *Psal. v. 6. xcii. 8, &c.*

12. *Apoc. xii. 1.*

13, 14. *INVITATI effugiunt.* See the seventh Remark on the first Letter.

† *Mulieres* in *Rebus-publ. bene constitutis militare prohibentur*: *Testis* *Epipole Carystia*, &c.

That is to say, In all well governed Commonwealths, the Women are not permitted to go into the Wars; witness *Epipole Carystia*, the Daughter of *Trachion*, who being disguised in Man's Apparel, and fighting in the *Grecian* Army, was discovered by *Palamedes*, and stoned to Death by the *Greeks* themselves, as we are informed by *Ptolemæus*, Son of *Hephæstion*. *Ægid. Men. Jur. Civ. Amœnit. Cap. 40.* *Plutarch* tells us of Women in *Ægypt*, from whom they were forced to take away their Shoes, to make them stay at Home.

them



them from so perillous and fatiguing a Voyage, instead of encouraging them thereunto; and instead of wresting so many Passages to commend their Resolution, he ought to have mentioned unto them so many other Texts out of the same Book of the *Proverbs*, wherein *Solomon* does so lively describe the Natural Duty of Women.

16. *ULTRO se offerunt*. No doubt but *Boniface* was willing, that the World should believe it; but from what I have already observed, and the secret Intrigues which appear in the *Literæ Præmissæ*, of which he speaks to the Archbishop, we may safely conclude, that he must not be believed. The Affair had been negotiated for a great While. The first Words of the Letter to the Archbishop confirm the just Suspicions of a secret Negotiation; and no doubt but it was an Oversight of his *Holinefs*, to use them: For if these Ladies were on a sudden inspired, and *ultro se offerunt*, as he would make us believe, how can he say, that he has found what he looked for, &c. *En quod expectabamus invenimus; vidimus Mulieres, scilicet fortes, &c.*

17. *UNDE hoc?* To answer this Question, one ought to desire to see the *Literæ præmissæ*, which certainly contained Part of the Mystery.

18. *JAMES* v. 17.

19, &c. 20, 21. These Expressions intimate, that these *Amazons* design'd to divide themselves into two Bodies; that some of them were to sail all along the Coast, as is usual in the *Mediterranean*; and that the other, being more courageous, resolv'd to take the shortest Cut and *fare Canale*. The Design of the latter seems to be imply'd in these Terms, *Nonnullæ ipsarum*, and *particulare Passagium*.

22. *HEB.* xi. 25.

23. *I CORINTH.* ii. 9.

S f 3

24. *RIPA-*

24. *RIPARIA*. The *Riviera di Genoa*, the Coast of *Genoa*. This is the Name of the Tract of Land possessed by the Republick of *Genoua*.

## REMARKS on the Third LETTER.

1. **N**OBILITATEM, &c. It would not be, perhaps, impertinent to say, that the proud *Boniface* would never have used this Expression, had he not extreamly wanted the Services of the Persons to whom he wrote; and this was the first Thought of some Persons, upon the reading of these Letters. However, I will not insist upon it, having observed, that the Popes use sometimes the same Expression, without any Mystery; of which I had a full Proof in the Answer the late Pope *Innocent XII*, returned to a Letter which the City of *Naples* wrote to him, to congratulate his Exaltation to *St Peter's* Chair. I have inserted here those two Letters, tho' foreign to the Subject in Hand, as not unworthy of the Curiosity of the Reader.

2. *FAMILIARIOR ab Antiquo*, &c. This is a particular flattering Distinction in favour of *Zachariah*; but the Comparative *Familiarior*, sheweth, he did likewise own the rest for his Friends.

3. *PRÆSENTIAM*, &c. He design'd to confer with them about several Things; which were not fit to be trusted to Ink and Paper, for fear they should take vent.

4. *JUNGI Stolio*. See the nineteenth Remark on the second Letter.

A LET-

**A LETTER from the City of Naples,  
to Pope INNOCENT XII, to con-  
gratulate his Exaltation to the  
Pontificate.**

*Beatissimo e Santissimo Padre,*

**S**IN dalla prima ora, ora fatale, ora di Dio, See Vol. II. che parti V. Beatitudine da questa sua Patria P. 321. e residenza; humili, devote, ed incessanti sono state le Preghiere di questa fedelissima Città alla **Grand Madre di Dio concetta senza Macchia di Peccato originale**, benignissima \* Protettrice di questo Publico, accio che fosse Mediatrice presso il suo santissimo Figliuolo per l'essaltatione di **Vostra Santità**. Onde essendo piaciuto alla Divina Misericordia di assumere la **Santità vostra** a tanto supremo grado, per che risorga al Mondo Christiano à quelle grande aspectative che possono con certezza insinuargli il valore e'l Santo Zelo di **Vostra Beatitudine**; questa decorata Città colma d'estremo giubilo più da crederfi, che da espremerfi: Madre Fortunata per prima d'un **Figlio** di sì alti & elevati meriti, ora consorte vantaggiata Figliuola d'un **Padre Beatissimo e santissimo**, si **humilia** à suoi santissimi Piedi, **adozando nella sede di san Pietro** Vicario di Christo Signore nostro **Vostra Santità** à cui hebbe in Privilegio dal' Cielo di dare illustri natali. Piaccia alla stessa bontà di Dio che l'ha chiamata a'l sommo Pontificato assistere alla **Santità Vostra**, e dar manò e valore a'l suo santo Zelo e virtù con lunghi e felicissimi anni, per servizio della santissima Chiesa Catholica; per depressione de suoi Nemici e vantaggio, e quiete di suoi Fedeli, come Noi piu degli altri strettamente interessati ne porgeremo

\* Together with S. Janu-ary, and St Michael the Archangel.



geremo continuati i nostri voti à Dio; e genuflessi di nuovo con lacrime di tenerezza stillate da' nostri cuori à suoi **santissimi** Piedi. Questi humilmente bacciamo, attendendo da **Vost**ra **Santità** l'Apostolica benedittione.

Di **vost**ra Santità,

Umilissimi, devotissimi, ed obedientissimi servidori, et Figliuoli, gli Eletti della Fedelissima Città di Napoli,

*D. Gennaro Brancaccio.*

*D. Lucio Capece.*


*D. Francesco di Gennaro.*

*D. Pietro Moccia.*

*Dottor Antonio Plastena.*


### THE Pope's ANSWER.

**D**ILECTI Filii, Nobiles viri, salutem & Apostolicam Benedictionem. Etsi non dubitamus quin **NOBILITATIBUS** vestris satis superque notum ac exploratum sit, quam propensam erga præclarissimam Nostrique amantissimam Patriam Civitatem Neapolitanam, splendorum Virorum Togâ, Sagoque, omniumque Virtutum genere præstantium, Emporium, geramus voluntatem; & quàm cupiamus præclaris benevolentiae Nostræ documentis veteri vestro erga Nos studio abundè respondere; de ejusdem nihilominus voluntatis effusâ propensione, magis magisque vos certiores reddimus, rescribentes Literis, quibus perceptam à vobis, eâ nostrâ supremum ad Ecclesiæ Catholicæ regimen assumptione, exuberantem

rantem læticiam luculenter declaravistis. Quia verò in Gloriam vel dedecus nostrum præcipuè est cefurum tantum Munus nobis commissum, de perspectâ Pietate vestrà, planè confidimus fore, ut assiduis, enixisque precibus, validam Nobis ab Illo, qui debilia interdum Mundi eligit ut fortiora confundat, opem imploraturi sitis, ne gravissimo impares oneri succumbamus. Hâc spe freti, *Nobilitates* vestras, Universosque Ordines charitatis sensu quo possumus ardentiori, in Domino complectimur, vobisque  APOSTOLICAM Benedictionem iterum iterumque impertimur.

Datum Romæ apud S. Mariam Majorem sub annulo Piscatoris : Die 4 Augusti 1691. Pontificatûs nostri Anno primo.

## MARIUS SPINULA.

 THIS gross, and dangerous Mistake, is the most fatal Origine of the Schisms, Difasters, and Calamities, which divide and trouble the whole Body of Christendom. Our modern Priests, one at *Rome* ; an other, \* at another Place, are so full of blind Prejudice, as not to see what real, essential, and vast Difference there is between ignorant Crea- \* Jo. CAL- tures, who are creeping like Worms in the Dirt and Darkness VINUS tan- of the Conjectures of their natural Brain ; and the holy Apo- quam alter fles immediately inspired ; endow'd with spiritual and mi- APOSTOLUS raculous Gifts ; having Authority, and personal Commission suspiciendus. from Heaven. Those of *Antioch* receive Infallible Direkti- See above ons from the Apostolical Assembly in *Jerusalem* ; and then, Vol. II. Pag. says the Church of *Rome* : [imitated in this by those them- 433. Lin. 35. selves, who contradict her ;] since we have † succeeded, we † It has been must be likewise infallible, and efficacious Dispensers of Ana- already obser- thema's and Benedictions, &c. See above, Vol. II. Pages ved that 420. 421. 432. 433. 435. 436. 444. 446. 448. 456. 461. *Darkness suc-* ceeds *Light*, 559 and 560. or comes after

it. What signifies here Succession of Persons, without Succession of Doctrine, and of Prerogatives ? Has not *Calvin* succeeded also the Bishop that was at *Geneva* ? You are Successors of the Apostles, if you have the same Gifts, the same Divine Revelations, the same Power, and infallible Truth.

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A N

# A C C O U N T

Of the Famous

## Ænigmatical EPITAPH,

Which is seen near

# B O L O N I A.

*ÆLIA LÆLIA CRISPIS, &c. p. 320.*

**T**HIS Epitaph has made such a Noise in the World, and has so much exercis'd the Wit both of the Criticks and of the Curious, that perhaps the Reader would have been pleas'd, to have found something added to the Observations made by many others, in our Letters from *Bologna*; and I would willingly have given him that Satisfaction, had I not found it impossible to speak of it in any manner that might give him some Content, without entring into a longer, and more particular Account than I thought proper to do, when I first wrote this Relation; which made me resolve only to insert the Epitaph, and say nothing more. But finding an Opportunity in the † Third Edition of these Letters, of making some Additions to it; I believe

† This was added, in the Third French Edition.



lieve I shall do something agreeable to the Reader, but more especially to the Curious Traveller, in communicating to him an Abstract of what I have formerly collected from the Conversation I had with the Learned \* Dr Charles Cæsar Malvasia, concerning this Inscription.

A famous Civilian, and Professor of

Laws at *Bolonia*. He has publish'd since that Time a *Latin* Dissertation on this Subject.

BEFORE one put himself to the Rack to find out the Sense of this *Ænigma*, as several have done to no Purpose ; it is first necessary to have an historical Account thereof ; and settle the Terms, because they are differently related. Monsieur *Spon* is, I think, the last Traveller who has taken Notice of this Epitaph ; but he, no more than several others, has quoted it as it is ; nor has he spoken of it as might be expected from a Man of Learning.

THE ancient Marble on which this sepulchral Inscription was engraven, and on which it was read above one hundred and twenty Years ago, was broke in \* Pieces by an Accident ; but the Possessor thereof caused a Copy to be engraven at that Time ; so that this Copy has been look'd upon since, as being an Original. Several People disgusted at the very Name of *Copy*, slight it at first Sight, without any farther Examination ; but the Doubt they may reasonably have of the Fidelity of the Copyist, is not the only Difficulty they meet with. At *Milan* they keep an Inscription written in *Gotbick* Characters on a Parchment, that is like this, and seems to be the same, notwithstanding some Variation : And the *Milaneze* presume that their Parchment is a more authentick Piece, than the pretended true Copy upon the new Marble at *Bolonia*. So that the *Bolonians* despise the old Parchment of *Milan*, and the *Milaneze*

\* The Fragments were sometime after through Inadvertency, made use of for the Foundation of a House.

*Milaneze* much undervalue the new Copy of the *Bolonians*. Those of *Milan*, say, that their Copy being certainly the most ancient, it must be taken for the truest; and the *Bolonians* answer, that without much enquiring about the Origin of that *Milaneze* *Gotbick* Inscription, they refuse to look upon it as an exact Copy of their *Bolonian* antique Marble, which was broken; Adding that their *Bolonian* Copy cannot be reasonably suspected, not only since it is reported, as they have it, by many \* Travellers and other impartial and credible Authors, who have transcrib'd it from the Original; but since several Persons now Living at *Bolonia* have Copies in their Hands, that were taking by their Fathers before that Accident. I insert here both Inscriptions for the Satisfaction of the Reader.

\* *Rich. Wit,*  
an *English-*  
*man. John*  
*Turrius* of  
*Bruges. Marc*  
*George Drau-*  
*dius* of *Franc-*  
*fort. Francis*  
*Scot* of *Ant-*  
*werp. Nicolas*  
*Barnaud de la*  
*Creste, a*  
*Freuchman.*

The Inscription of *Bolonia*.

D. M.

ÆLIA LÆLIA CRISPIS  
NEC VIR NEC MULIER NEC ANDROGYNA  
NEC PUELLA NEC JUVENIS NEC ANUS  
NEC CASTA NEC MERETRIX NEC PUDICA  
SED OMNIA:  
SUBLATA  
NEQUE FAME NEQUE FERRO NEQUE VENENO  
SED OMNIBUS:  
NEC COELO NEC AQUIS NEC TERRIS  
SED UBIQUE JACET.  
LUCIUS AGATHO PRISCIUS  
NEC MARITUS NEC AMATOR NEC NECESSARIUS  
NEQUE MOERENS NEQUE GAUDENS NEQUE FLENS  
HANC  
NEC MOLEM NEC PYRAMIDEM NEC SEPULCRUM  
SED OMNIA  
SCIT ET NESCIT CUI POSUERIT.

THE

## THE Inscription of Milan.

AN PP D

ÆLIA LÆLIA CRISPIS

Pec Vir nec Mulier nec Androgyna

Pec Puella nec Iuvenis nec Anus

Pec Casta nec Peretrix nec Pudica

Sed omnia

Sublata nec Fame nec Veneno

Sed omnibus

Pec Coelo nec Aquis nec Terris

Sed ubique jacet

ÆLIA CRISPIS Alias in cabo acuto

LUCIUS AGATHO PRISCUS

Pec Maritus nec Amator nec Pecessarius

Neque Moerens neque Gaudens neque Flens

Hanc nec Polem nec Pyramidem nec Sepulcrum

Sed omnia

Scit et nescit quid cui posuerit

Hoc est Sepulcrum intus cadaver non habens

Hoc est cadaver sepulcrum extra non habens

Sed cadaver idem est &amp; sepulcrum sibi.

## The Translation of the Inscription of Bologna.

Diis Manibus.

*Ælia Lælia Crispis*, who is neither Man, nor Woman, nor Hermaphrodite, nor Maid, nor Young, nor Old, nor Chaste, nor Prostitute, nor Modest, but all these together. Who dy'd neither of Hunger, nor by the Sword, nor by Poison, but by all these three Things together; who is neither in Heaven, neither in Water, nor in Earth, but is every where. *Lucius Agatho Priscius*, who is neither her Husband, Lover, or Relation; nor Sad, Joyful, or Weeping; knows  
and



\* It is not necessary to insist in this Translation, on the other Differences between the two Inscriptions.

and knows not for whom he has made this, which is neither a Monument, nor a Pyramid, nor a Tomb: *The Inscription of* \* *Milan adds*: That is to say, a Tomb without a Corps, a Corps which is not within a Tomb, but a Corps which is altogether to itself a Corps and a Tomb.

THE chief Objections against the Inscription of *Milan*, are the following,

1. THAT the Letters *AM PP D* which are in the Room of the *D. M.* [*Diis Manibus*] in the Inscription of *Bolonia*, are never found in any ancient Inscription; and that therefore the said Inscription may be reasonably suspected.

THE *Milanese* having sent their *Ænigm* to the University of *Padoua*, to desire 'em to explain it; the *Bolomians* explained these Letters so. *AM PP D, Academici Mediolanenses Patavinis Proponunt Dissolvendum, Aenigma Malè Per Patavinos Declaratum.*

• † *E* simplex loco Diphth. *Æ* occurrit nonnunquam. Ez. Spanh. Diff. 2. This in the first Edit.

2. THAT † *Elia Lelia*, by an *E* instead of the Diphthong *Æ*, is a Proof of the Carelessness and Ignorance of the Copyist.

3. THAT the *Neque ferro* which has been doubtless omitted, is another Proof that the Copy is defective; and it is most certain, that those Words were omitted, because the want of them spoils the *Œconomy* of the Inscription, in which one may observe, that the *Ternary* number is constantly made Use of.

\* Made for the Noibe. Vid. *Daphnica* of *Agathias*.

4. THAT the three last Lines have been added to the genuine Inscription; which is proved, first, because they are found in no ancient Copy that they keep at *Bolonia*: and secondly, because the same Words being found in another \* Inscription, which has no Relation to this, it is plain, that they were added to this by the Transcriber,

scriber, who, it seems, designed rather to divert himself by perplexing the Sense of the Epitaph, and by adding new Difficulties to it, than to relate it precisely as he had seen it at *Bolonia*.

MONSIEUR *Spon* who confounds these two Epitaphs, even without knowing, as I may reasonably suppose, whether there were two of 'em, and whether they differ'd one from the other; who leaves out some Words, and takes the Liberty to alter others; who relates the two last Lines of the Inscription of *Milan*, as if they were read in that of *Bolonia*; who alters the Order of the Lines, &c. slights that Inscription, and tells us confidently, that it is a modern Work. His Opinion is grounded on the following Reasons.

1. THAT the Inscription of *Bolonia* being but a Copy, it is not to be depended upon.

2. THAT the Diphthong *Æ* \* joyn'd thus in *Ælia* and *Lælia*, being a new Way of Writing, *Æ*. \* Instead of it is enough to convince every Body, that the Inscription cannot be ancient.

3. THAT *Ælia* and *Lælia* are two distinct Families.

4. THAT *Agatbo* † *Priscus* are two Surnames, † He says always *Priscus*, and are here joyn'd to no Family.

5. THAT the whole Inscription is nonsensical and ridiculous Stuff. whereas we read in both Inscriptions *Priscus*: He makes no Difference between *Prænomens* and *Cognomen*.

WE have in a manner already answered the first Objection. It were to be wish'd, that we had the Holy Scriptures penn'd with the Hand of the Sacred Authors: but the Copies we have, tho' ten thousand times transcribed, are nevertheless reasonably look'd upon as true Copies of the Original. Happy if we had the first Copy thereof, as we have of the Inscription of *Bolonia*! If Mr *Spon* slights all Copies, he does as good as reject all the ancient Manuscripts; and by  
Consequence

Consequence all the Books that have been published from them. But the Difficulty is not depending upon the Antiquity of the Epitaph.

To answer the second Objection, one may tell Monsieur *Spon*, that he is absolutely mistaken. 'Tis true, that we commonly find *Æ* and *OE* parted thus, and not joined as *Æ* and *Œ* in ancient Inscriptions; but however we meet both one and the other. I have observ'd it frequently, in the Inscriptions I have seen; and Dr *Malvasia*, has made a fine Collection of Inscriptions of an undoubted Antiquity to prove the same Thing. It may be also; that the Author of the *Bolonian* Copy was not perhaps very exact in this Particular; and may have joyned those Letters, tho' they were not so in the Original. Mr *Spon* himself is sometimes guilty of the like Mistakes; nay he also committed much greater Errors than these: And besides, I remember, that he admits the Inscription of the Donation of the Lake of *Geneva*, to the City of that Name, for an ancient one, tho' the Word *PRÆF.* is written with an *Æ* joined in this manner.

It is therefore very surprizing, that Mr *Spon*, who had consider'd so many ancient Monuments, has not taken notice of these Things. 'Tis true, he is not so exact as one might wish, of which I am an Eye-witness, having found a great Difference in most of his Copies, where I have had Occasion to compare 'em with the Originals. I'll quote none at present but this very Epitaph of *Bolonia*, as he relates it: He positively tells us, that he had seen it, and yet he alters Things, and inverts the Order, and adds three Lines, which were never there.

His third Objection is as weak as the former: For tho' there was a Family call'd *Ælia*, and another



another call'd *Lelia*, it does not follow, that one Person may not have had those two Names together. Dr *Malvasia* shew'd me one *Ælia Flavia Melitana*, one *Aurelia Statilia Claudiana*, one *Vibia Salvia Varia*, and one *Maria Cæcilia Proclilla*, which are four irrefragable Evidences against the Maxim of Monsieur *Spon*. The three first of these *Roman* Women had each the Name of two Families, *Ælia* and *Flavia*; and the three Names of the fourth, were the Names of three Families. Such who would give themselves the Trouble to read the Treatise that *Onuphr. Parvinius* has written concerning the Antiquity of Names † will be convinced, that the Principles of Mr † *Spon* are very ill grounded.

THE fourth Objection against *Agatbo Priscus*, signifies nothing at all, and is a double Mistake. He tells us, that *Agatbo Priscus* [or *Priscus*] has no Family Name, because *Agatbo* and *Priscus* are two *Prænomena*, as well as *Lucius*; which according to his tacit Inference is absurd and ridiculous. But notwithstanding his Assertion, it falls out very unluckily for him, that the Marbles found in and about *Bolonia*, tell us of a Family called *Agatha* and *Agatbonia*, and of another called *Prisca* and *Priscia*, which are sufficient to convince us, that *Agatbo* and *Priscus* are Family Names.

MR *Spon* having told us, that this Inscription is nonsensical, ridiculous, and impertinent; concludes, that it cannot proceed from the Learned and venerable Antiquity. I answer in the first Place, that it does not follow, that an *Ænigm* should be ridiculous, because Mr *Spon* does not understand it. 2. I say that Antiquity [as venerable as you please] furnishes us with pitiful Things enough, as well as these modern Ages do. And 3. I repeat what I have already observed,

Vol. II.

T t

that

† Post Augusti tempora,  
Duo Nomina  
Gentilitia  
multis usurpata, tam apud Auctores quam Antiquis Inscriptionibus, observare est, ut sunt Ap. Annius Trebonius Gallus, P. Coelius Balbinus Pius.  
'Tis a common Thing in England, to give for a Christian Name the Surname of a Family.

that the Business is not whether this Monument is very ancient, or not. Many learned Men have had another Opinion of this Riddle than Mr *Spon*, and pretended to have found the Sense of it.

*MARIUS Michael Angelus*, for Example, Professor of *Padua*, has interpreted the *AM PP D* of the Inscription of *Milan*, *Aquam Maris Pluviam Pluit Deus*; and believes, that the Ænigm signifies the *Rain-Water falling into the Sea*.

*RICHARD Wit*, an *Englishman*, thinks that that of *Bolonia* signifies *Niobe*, the rational Soul, and the Idea of *Plato*.

*JOHN Turrius* of *Bruges* explains it by the *Primitive Matter*.

*FRANCIS Scot* of *Antwerp*, by an *Eunuch*.

*NIC. Barnaud*, a *Frenchman*, by the *Philosopher's Stone*.

*ANDREW de Nesmond*, first President of the Parliament of *Bordeaux*, by the Craftiness of the Law.

*JOHN Casperius*, *Gervartius*, *Octavius Boldoni*, and *Nic. Veroni*, by *Love*: And their Opinion is more followed than any other.

*MARCUS Ruerius Boxhornius*, a *German*, by the Shadow.

*FORTUNIUS Licetus*, Professor at *Padua*, by the Generation, by Friendship, and by Privation.

*OVID Montalban*, of the Country of *Bolonia*, by *Hemp*.

*CICOGNE Ingrande* of *Poitiers* thinks, that the History of *Pope Joan* is contain'd under this Riddle; and therefore does not believe the Inscription to be very ancient.

*ALDROVANDUS* and *Achilles Volta* of *Bolonia*, have pretended to solve this Difficulty, in supposing, that *Lucius Agatho Priscus* was a true Man, and *Ælia Lælia Crispis* a supposed Woman, or a bad erring Genius, &c.

ZACHARIAH

## Part II. *Ænigmatical Epitaph.*

643

*ZACARIAH Pontin*, tells us, that there were three Corps interred in the same Tomb, by three different Men; and proves out of the *Roman History* that they used sometimes to put several Bodies in the same Grave. The first Corps was that of *Ælia*, an old Curtesan, who was kill'd with a Sword, and was buried by *Lucius* [*Gaudens*,] who was very glad of it, because he was to inherit her Estate. The second Body was of *Lælia*, an Hermaphrodite, poysoned and thrown into a River by *Agatho* her Husband [*Mærens*,] who was sorry to have been reduced to that Extremity. The third Body is of a young debauch'd Boy, interred by *Priscius* [*Flens*,] because he was in Love with him, and was very much afflicted for his Death.

*DR Charles Cæsar Malvasia*, whom I have already several Times mention'd, and to whom I am indebted for the greatest Part of what I have said upon this Subject, believes, that this *Ænigmatical Epitaph* signifies an *Embryo*, newly Conceived, without any Form or Soul, and perished by a Miscarriage, which was designed by *Lælius*, or by the Mother who had it in her Womb, to be marry'd to *Lucius Agatho*, a Friend, in case she was brought to Bed of a Girl. That Learned Professor forgets nothing that may favour his Opinion, which he maintains with a great deal of Wit and Learning; but I should be afraid to grow tedious, did I insist any longer upon it; and therefore I must refer the Reader to the curious Dissertation which he has published on this obscure Subject, since the first Edition of this Book.

I MUST now say something in Vindication of the pretended foolish and ridiculous Fancy of the unhappy Modern, who, according to Mr *Spon*, is Author of this Inscription: For, sure, none



of the Ancients were capable to spend their Time in such Trifles. I answer two Things ; 1. That Mr *Spon* ought to remember that *Ænigms*, *Apo- logues*, *Parables*, *obscure Oracles*, and other mysterious Expressions, were approved and used by ancient Kings, Philosophers, Theologians, both among Heathens, Jews, Christians, and others ; and therefore he ought not to be surprized at this *ænigmatical Inscription*. It was their *Gusto* more than ours, and they thought that it was the most ingenious, as well as the most excellent Way of expressing themselves ; and therefore used it not only in the most weighty and important Affairs, but likewise in the most common Things. Monsieur *Malvasia* brings a great many Instances to prove this Truth ; and amongst the undoubted ancient Inscriptions he has inserted in his Book, I'll take Notice only of this :

*Mater, Filius, & Filia,  
Socer, Gener, & Nurus,  
Avia, Neptis, Vir & Uxor,  
Uno eodemque tempore ac fato,  
Sublati sunt.  
Quæritur quot sint ?  
Sunt tres.*

This is not properly an *Ænigm*.

\* *ἐντεργηλία*.  
This is a Sub-  
ject capable of  
filling several  
Volumes. See  
the Collection  
of *John Hei-  
seldius*.

2. SOME People fancy to themselves, but upon what Reason God knows, that those Gentlemen, whom we call *Ancients*, were always frowning, and that the Wrinkles of their Forehead, and their venerable Beard, have always increased for these two thousand Years past ; but I must tell them, that these serious Gentlemen, and even the most grave amongst them, were not Enemies to those innocent \* *Diversions of the Mind*, which have been taken with all the Nations of the World, and in all Ages :

— Nec

— — *Nec enim Facundia semper  
Adductâ cum fronte placet.* Lucan.

says one of their Poets. If they have erected Pyramids and *Mausoleums* for their Heroes ; if they have transmitted to Posterity the Elogy of their Virtues, in the Inscriptions and Epitaphs they have added to those Monuments ; those *Divine Ancients*, have taken the same Care for their Dogs, for their Cats, Horses, Mules, Parrots, and Sparrows, &c. after having honoured them with most solemn Funerals. The antique Epitaph of a Nightingale, which I have seen upon an Urn, in the Cabinet of Cardinal *Massimis*, is, in my Opinion, so soft and fine, that I cannot forbear to insert it in this Place, as a Specimen of the Genius of an ancient Gentleman or Lady, who, notwithstanding that so much boasted of Gravity, would stoop to these Trifles.

Father *Labbe* relates the Epitaph of a Pitcher, Heic jacet Amphora vini. See the *Otia Theologica Saldeni*; and here, above, in the Letters from *Sienna*, and *Genoa*.

*Luscinia Philumena  
Ex Aviario Domitior. Selecta ;  
Versicolori, Pulcerrima, Cantrici suavissima :  
Omnibus gratiis ad digitum pipillanti :  
In Poculo Murrhino caput abluenti,  
Infeliciter submersa.  
Heu ! misella Avicula !  
Hinc inde volitabas,  
Tota garrula, tota festiva !  
Latitas modo  
Inter pulla Leptinis Loculamenta,  
Implumis, frigidula, clausis ocellis !  
Licinia Philumena  
Deliciae suae*

*Quam in sinu pastillis alebat,  
In proprio cubiculo,  
Alumnæ kariss.  
Lacrumans posuit.*

*Have*

*Avis jocondissima,  
Quæ mihi volans obvia,  
Blando personans rostello,  
Salve toties cecinisti.  
Cave Avis, avia Averna:  
Vale, & vola per Elysium.*

*In caveâ pictâ saltans quæ dulce canebat,  
Muta tenebrosâ nunc jacet in caveâ.*

THIS is sufficient, methinks, to shew, that our Inscription is not so ridiculous, as to oblige us to say, barely upon that Account, that it is not ancient; but supposing it were absurd and extravagant, would it follow from thence, that we must rob it of its Antiquity? Sure I am, that this is a very wrong Inference; for if one might make a great Volume of the *Eutrapeliæ*, Merry-Conceits, and witty Repartees of the Ancients, one might make another Book as large, of their *Ineptiæ* or Fooleries. *Homer* himself, the divine *Homer*, would furnish us with Materials for a Volume near as large as all his Works: but this I hint at only, *en passant*, against his Idolaters, and all others who are not ashamed of the most blind Prejudice in the World, and to own themselves Worshipers of those old Men they call the **Ancients**. I must confess, I can never reflect on the false Ideas of such who give themselves over to that unreasonable Worship, without experiencing a secret Pain, which proceeds from the strong Aversion I have, for all that I do certainly know



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know to be an Effect of Preoccupation. I don't believe, that ever any Question was so ill stated, and so ill defended as that of the *Excellence of the Ancients*, and particularly by the famous *Boileau*, against the judicious Reflections of Monsieur *Perreault*. I hope the Reader will excuse this short Digression, which I could not forbear; and I think I shall not be able to resist much longer the violent Inclination I have to say something more upon this Point.

To return to my Subject, and make it more entertaining, I shall insert in this Place, a modern Epitaph, made by a Virtuoso of *Bolonia*, in Imitation of our *Ælia Lælia Crispis*: The Copy of it which was given me at *Bolonia*, is somewhat different from that published by *Malvasia*; but not knowing which is the truest, and thinking mine the better of the two, I chose to publish it. Whatever it be, it signifies very little, seeing this Epitaph is but the Work of a poor Modern.

*Dis Pedibus.*

✠ *Sepulchro hoc non Lapideo, sed Aqueo;  
Aqueo tamen & Lapideo,  
Sepultus est vivus & mortuus,*

*Qui*

*Flammas Aquâ extincturus,  
Aquâ fuit ipsemet extinctus.*

*A nimio calore*

*Transiit ad Aquas Nivium & usque ad Inferos  
Peccatum illius.*

*Cum in cælo micans Aquarius occidebat,  
Miser è cælo in Aquas decedit.*

*Piscator in undis prædam non invenit,  
Sed Undarum præda factus est.*

T t 4.

Periit

*Periit*

*Non Igne, non Ære, non Undâ ;  
Sed omnibus.*

*Non vino, non Aqua ;  
Sed utroque.*

*Non Ebrius, non Sobrius ;  
Sed utrumque.*

*Anno*

*Neque clauso, neque recluso ;  
Mense*

*Neque menso, nec emenso ;  
Die,*

*Neque primâ, neque ultimâ, neque mediâ ;  
Horâ,*

*Nec Lucis nec Tenebrarum*

✠ Lictor quidam ebrius in puteum demersus ad finem anni,  
ante Solis ortum, cum hauriret aquam, quâ conflagrantem domum extingueret.

THE Ternary Number which is observ'd in the Epitaph of *Ælia Lælia*, obliges me to add a fine Inscription, in which an Ancient has affected the same Number with Success. It is on the Triumphal Arch erected for *Constantine the Great*, after the Defeat of *Maxentius*.

*Flavio Constantino Augusto,  
Imperatori ; Pontifici ; Patri Patriæ ;  
Ter Maximo.*

*Auspiciis ; Armis ; Consiliis ;  
Ter felici.*

*Devicto Tyranno ; deletâ Factione ; vindicatâ Republicâ ;  
Ter Triumphanti.*

*Arcum, Urbem, Animos,  
S. P. Q. R.  
Expandit.*

To

To make an End of what I intended to say on our *Ælia Lælia Crispis*, I must answer two Difficulties, which were not taken notice of by *Spon*, but are urged by others.

THEY tell us, in the first Place, that the *Romans* did not use to write their *Prænomen* at length, contenting themselves with the first Letter, with a full Stop, or Semi-colon; and particularly in the word *Lucius*: according to *Aufonius*.

*Lucius una quidem, geminis sed diffita punctis,  
Littera : Prænomen sic nota sola facit.*

THEY tell us secondly, that these Expressions, *Nec Cælo, nec Aquis, nec Terris*, for *nec in Cælo, nec in Aquis*, &c. is a Fault against the Purity of the *Latin Tongue*.

To answer the first Objection, we must distinguish a common or general Use, and another, which tho' not so common, is not however unknown. 'Tis certain, that according to the general Use, *A. C. L. M. P. Q. T. &c.* on Medals, and Antique Monuments, signify \* al-  
most always *Aulus*; *Caius*; *Lucius*; *Marcus*; *Cæsar*, *M. Publius*; *Quintus*; *Titus*; but it does not follow *Manlius*, *P. Pater. Q. Quæstor.* from thence, that the *Romans* did never write those Names at length. I could bring a great many Instances to the contrary; but since the Question is now about *Lucius*, mention'd by *Aufonius*, it will be enough to shew, that that very Word is written at length on the Triumphal Arch of *Severus*, which is one of the finest Monuments we have of the ancient *Rome*.



† *Imp. Cæs. LUCIO Septimio M. Fil. Severo*<sup>1</sup> *Pio, Pertinaci. Aug. Patri Patriæ. Parthico Arabico. & Parthico Adiabenico. Pontif.*<sup>2</sup> *Max. Tribunis. Potest. xi. Imp. xi. Cof. iii. Procos. & Imp.*<sup>3</sup> *Cæs. M. Aurelio L.*<sup>4</sup> *Fil. Antonino*<sup>5</sup> *Aug. Pio, Felici. Tribunis. Potest.*<sup>6</sup> *vi. Cof. Procos. P. P. Optimis Fortissimisque Principibus ob Rempublicam restitutam, Imperiumque Populi Romani propagatum, insignibus virtutibus eorum Domi Forisque S. P. Q. R.*

IT is at least as easy to answer the second Objection. *First*, We may bring in the Authority of a great many \* Authors to prove, that these Expressions, *nec Cælo, nec Aquis*, is no Fault against the Purity of the *Latin* Tongue; and *Vossius* thought that it was an Elegency to suppress in. But, *Secondly*. Supposing it was a Barbarism, what then? What Conclusion truly can we draw from thence? It was never known, in any Country or Age whatsoever, that all the Inhabitants of that Country, without Exception, spoke correctly their Mother Tongue; and 'tis to this Reason that one must impute the Faults we meet with in several *Latin* Inscriptions, and especially in Epitaphs even at *Rome*; tho' they are certainly of the best Ages of the *Latin* Tongue. But if we

† I insert this Inscription as I find it now in a Draught of the Arch of *Severus*, which I have in my Study; but it is not altogether the same as another Copy that I have likewise by me; the curious Traveller may consult the Original. The *varie Lectiones* are mark'd with Figures. <sup>1</sup> The other Copy omits *Pio*, <sup>2</sup> *Maximo* is written at length, <sup>3</sup> *Cæs.* instead of *Cæs.* <sup>4</sup> *Fil.* is omitted. <sup>5</sup> *Augusto* at length. <sup>6</sup> *v.* instead of *vi.* If there was no need of inserting this Inscription at length; on the other hand I saw no harm in it.

\*—*Nunc totâ Asiâ vagatur.* Cicer. Philip. 2.

*Saxum antiquum, ingens, campo qui forte jacebat, Limes agro positus,* Virg. Æn. xii. 897.

*Ibam forte viâ sacrâ.* Hor. L. 1. Sat. ix. 1.

*Natus est regione Urbis sextâ.* Suet. de Domit. &c.

extend

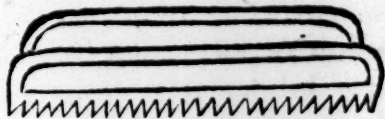
## Part II. *Ænigmatical Epitaph.*

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extend the Term *Antique*, which Monsieur *Spon* makes use of on this Occasion, without determining the same, to the very last Period of the *second Antiquity*, which may reach the Eighth Century, *inclusive*; what Language shall we find in several Monuments of the Fourth or Fifth?

To be convinc'd of this Truth, let us but cast our Eyes on the several Epitaphs that *Bosius* has collected in the several Catacombs, wherein Grammar appears in a most hideous Disorder. I'll content my self to quote one of the Year 408, not only as a Specimen of the rest, but also to correct *Bosius*, and \* three other Antiquaries, which have given it to the World, very different from its genuine Dress. I took it out of a Piece of Marble serving for the Pavement in the Church of † St *Agnes*, where it was transported from the neighbouring Catacombs.

DEPOSITA SUSANNA DIE XS II KALENDAS  
NOEMBRES CONSULATU ANICI BASSI ET  
FL. FYLIPPI VV CC QUÆ BUXIT ANNIS PT  
MXXV FECIT CUM MARITO ANNUS PM  
SEPTE EXUPERANTIUS MARITUS SEVIVO  
UXORI DULCISSIME SIBI ET POSTERISQUE  
SUIS HOC TUMULUM FECIT.



THE Figure which is near the Name of Christ, is likely a Saw; but see the Conjectures of *Ant. Bosius*, *John Severani*, and others, who have written on the Catacombs.

A SHORT

---

A SHORT  
ACCOUNT  
Of the FAMOUS  
SCALADO  
OF  
GENEVA,

*Mention'd Vol. II. p. 412.*

*b* 'Twas the Remains of the Ceremony of the grand Secular Jubilee. *c* A little Town in Savoy, upon the Lake, about seven Leagues from Geneva. The last Measures were concerted at *Bonne*.  
*d* In 1598.  
*e* In 1601.

**C**HARLES Emmanuel, Duke of Savoy, having form'd the Design of surprizing Geneva by Scalado, conven'd a *b* Jubilee at *c* Thonon, whither Abundance of People were drawn, under Pretence of Devotion, as well of that Country as of the neighbouring Parts, in order to give the Jesuits, and other such like Ghostly Fathers, an Opportunity to sound all those People's Minds, to persuade 'em, and to amitate those whom they should find favourably dispos'd for this Undertaking. The Peace of *d* Vervins, and likewise that of *e* Lyons, in which Geneva had been  
*f* com-



comprehended plainly but a very little Time before, had put this City into an apparent Safety. In order to cast it more and more deeply from a State of Tranquillity into that of Indolence, *g Albigni*, the Duke's Lieutenant-General, wrote twice, by his Master's Order, to the Regency of this State, to assure 'em more particularly, that that Prince was desirous to live with them like a good Neighbour and Friend, according to the last Treaties. A few Days before the Execution of this Enterprize, one *Rochette*, a Counsellor of State, and President of the Parliament of *Chambery*, came to help to lull them asleep, under Pretence of regulating some small Matters relating to Commerce, and the reciprocal Communication between each other. The Signiory of *Geneva* being freed from all their Miseries, and all their past Fears, liv'd also not only in a profound Peace, but in a certain Carelessness, which made 'em a little neglect their usual Guard; tho' there were Reports abroad that might have caus'd in 'em some Suspicion of what they soon after discover'd.

*f Geneva* was not expressly mentioned in either of those Treaties; but it was comprehend- ed in the Terms of all the Allies and Confederates of the *Swiss* Leagues: and *Henry IV*, King of *France*, declared it was so by his Ambassadors, and by two authentic Declarations; one of them given at *Monceaux* the eleventh of *Nov.* 1599. and the other at *St Germain en Laye* the thir-

teenth of *August* 1601, saying positively, that under the Terms of *Allies* and Confederates of the *Swiss*, were comprehend'd the City, and Territory of *Geneva*. They did not name *Geneva*, for Fear of frightening the Pope, with whom *Henry* was obliged to keep fair.

*g Albigni*, Governour of *Savoy* was a *French-man*, and Son of the *Sieur de Gordes*, Governour of *Dauphiné*.

THE Eleventh of *December*, *b* in the Night between *Saturday* and *Sunday*, about twelve hundred Men, under the Command of General *Albigni*, and one *i Brunaulieu*, who had concerted the Affair together, having, without any Noise, perform'd an Hour after Midnight, which was the Beginning of the twenty second.

*b The longest* Night in the Year: The twenty first, according to the new Calendar. The *Stole* *Scalado* was

*i A Picardian*, Governour of *Bonne* in *Savoy*, otherwise call'd *Brignolet*. The Duke was there in Person, and ordered every thing, but he did not discover himself.

*a* At *Pont des Tremblieres*. stole within a *a* League of *Geneva*, march'd towards the City; and having taken Care to stop all those whom they met in their Way, they arriv'd at the Bank of the Ditch a little before Midnight. A certain extraordinary Light that appear'd to 'em in the Sky, as they drew near a \* Village which is very nigh to *Geneva*, and where their Rendezvous was, was look'd upon by several of them as an ill Omen; but the Jesuits, being as good Astrologers as Casuists, who were wou'd either there to play their Part as well as the rest, turn'd succeed, or per- the Thing quite another Way. They also put rish. *Brunaulieu* took the them in Heart again, when a Hare cross'd their *Extream Un-* Road several Times, and some Ducks rose from *Elion*. the Bottom of the Ditch with a whistling Noise.

\* *Champey*. Every one having recover'd himself, and every † Their main Thing being † ready for the Execution of their Body was in a Design, *Brunaulieu*, at the Head of the forlorn Place call'd *Plain-palais*, Hope, went down into the Ditch with the Ladders, and having cross'd it, by the Help of some joining to *la Porte Neuve*. Hurdles that they threw before 'em for Fear of sinking in the Mire, they planted those Ladders

*b* At the *Cor-* against the Wall, which was not very high in *raterie* near a that *b* Place. After they had fitted the Lad- Watch Tow- ders, *c* they made some Noise on Purpose to er, in which try, before they mounted, whether they cou'd they had often be heard. At last *Brunaulieu d* and the boldest observ'd, that of them began to scale the Wall, *Albigni* being for some Time at the Foot of the Ladder, with *e* Father *Alexan-* they had not plac'd a Cen- der, a *Scotch* Jesuit, who encourag'd every one to tinel. 'Tis to do the best they could. They were not very wards the Gate de la well pleas'd to see that no-body stretched out their *Monnoys*.

*c* *Brunaulieu* had made this Tryal several Times before, as they have related it themselves.

*d* *Attignac*, *Sonac*, *Chaffardon*, *Cornage*, *Grussi*, *La Tour*, *Payen*, &c.

*e* This Jesuit had already harangued 'em in *Plain Palais*, and had distributed among 'em *Talismans* after the Romish Fashion, blest'd by the Pope; which were found about those that were kill'd, or taken Prisoners.

Hands

Hands at the Top to help them, as they expected; but for all that they mounted. As soon <sup>f Sonas, As-</sup> as they had got Footing on firm Ground, <sup>f some tignac and fix</sup> Officers went the Rounds in the City, to see if <sup>more.</sup> These every Thing was quiet, and whether there was <sup>two first were</sup> not any Ambuscade laid for them. In the mean <sup>of the unfortu-</sup> while, <sup>g</sup> two Hundred of the stoutest and best <sup>nate Number</sup> of those that arm'd Soldiers mounted in a little Time, with <sup>and were hang'd;</sup> those that carried the Pincers, the Nails, the Pe- <sup>and 'tis from</sup> tards, and the other Tools which were thought <sup>them that Par-</sup> necessary. Some lay upon their Bellies, others hid <sup>ticularity has</sup> themselves in several Places; and all made as <sup>been known.</sup> little Noise as they possibly could. However it <sup>Mezeray</sup> happen'd, that a Centinel hearing some Bustle, <sup>says three</sup> call'd the Corporal, and gave the Alarm. <sup>Hundred; but</sup> *Brun-*sonable to rely <sup>it is more rea-</sup> *naulieu* believing <sup>act upon the Hist-</sup> *b* himself strong enough to <sup>ory that was</sup> offend, and expecting the Main-Body of <sup>Printed some</sup> Forces from *Plain-Palais*, besides another great- <sup>Days after, at</sup> er Reinforcement which the Duke had <sup>order'd</sup> *i* <sup>Geneva;</sup> to march forward, as soon as he should be in- <sup>which menti-</sup> form'd that any one had mounted the Walls; <sup>ons but two</sup> resolv'd to Attack the Enemy in four Places at <sup>Hundred.</sup> The same once; and at the same Time, to fire a Petard <sup>Author says</sup> against <sup>*k*</sup> one of the Gates, as well to favour <sup>*Bernolier* in-</sup> his own Retreat, as to give Entrance to the <sup>stead of *Bru-*</sup> Succours he expected. But the <sup>*naulieu*; the</sup> *l* Petardeer, <sup>Gate of *Tar-*</sup> finding the Port-cullis brought down by the Dili- <sup>*taise*, instead</sup> gence of a Soldier belonging to the Guard, who <sup>of *Tartasse*;</sup> prevented him, his Petard remain'd useless; and <sup>and *Pont d'E-*</sup> the Alarm-Bell ringing, from all Parts of the <sup>*strambieres*,</sup> City, they ran so hastily to their Arms, that the <sup>instead of *Des*</sup> *Scalers* were at last compelled to yield to Force, <sup>*Trembieres*, or</sup> <sup>*Tremblieres*,</sup> &c.

*b* There were three thousand Men in the Neighbourhood.

*i* The Duke had also dispatch'd some Couriers to several Princes to give them an Account of his Conquest.

*k* The new Gate. That Petard is still to be seen ready charg'd in the Arsenal.

*l* *Picot*, he was kill'd an Hour afterwards.

*m* and



*m* The Ladders having been soon overturn'd by the Cannon, the greatest Part of 'em threw themselves from the Top to the Bottom ; and among the rest *Vatteville* and *Dandelot*. *n* The Bulwark of the *Goose* ; joyning to the new Gate. *o* Those that were taken Prisoners, declar'd that they had Orders to put every Man to the Sword, and Leave to dispose of the Women as they pleas'd. *p* Of the sixty seven that perish'd in the City, the greatest Part of 'em were Officers. *q* The Bulwark of the *Goose*. They died very Penitent, and minded what the Ministers said, who never left 'em.

*m* and to find out the Way, as fast as ever they could, to their unfortunate Ladders. In the mean time, there were some Pieces of Cannon upon a Rampart that flank'd the Curtain of the Scalado, and that play'd upon the Ladders with Cartridge-shot, which was not very agreeable either to those who were *Descending*, or to those of *Plain-Palais*, who had flock'd together in haste upon the first Noise they heard, supposing there was nothing more to be done, but to fall a Plundering. Thus was the poor little innocent *Geneva* deliver'd from a furious Invasion, in which, she would have seen, not only the Destruction of her Religion, her Riches, and her Liberties ; but *o* the inevitable Massacre of the greatest Part of her Inhabitants. The *Affailants* lost upon this Occasion above Two hundred Men : *p* There were Four and fifty of 'em kill'd in the Town ; about an Hundred and thirty in the Ditch ; and Thirteen taken Prisoners. And the *Affailed* lost Seventeen ; Sixteen were kill'd upon the Spot, as many were wounded, and one died of his Wounds. *Albigni* seeing the ill Success of the Enterprize, thought to make his Retreat, but his whole Brigade run away after a disorder'd and straggling Manner ; and the Duke who was not far from thence expecting to hear better News, laugh'd after the *Cacade* of his General. The Senate of *Geneva* made a speedy Justice, though not without some Deliberation, on the thirteen Prisoners ; who being mounted from Ladder to Ladder, reach'd at last from the Bottom of the Ditch, to the Top of the Gibbet. The Sixty seven Corps were flung into the *Rhosne* ; and all their Heads were publickly expos'd for some Days on the *q* Bastion.

The Assault was given in the Night between two and four in the Morning ; and the Prisoners were executed the same Day, about two in the Afternoon. where

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where the Execution of the Thirteen was performed. Some Body at that Time happily enough found out the Word *VENGEE*, [réveng'd] in that of *Geneve*.

My Design being only to relate the most material Facts of this Adventure, I shall say nothing either of the Pretences with which the Duke covered his Enterprize the most dexterously he could; nor of the Congratulatory Letter which the King of *France* wrote to the Signiory of *Geneva*, to assure 'em after a very obliging Manner of his Protection; and to offer to come himself in Person to their Assistance, if it was necessary: Nor of the Treaty of *S. Julian* concluded the 21 July 1603; between the Duke of *Savoy* and the Republick of *Geneva*, in which the Scalado is mentioned, tho' not in plain Terms, as an Infringement of the Peace: nor of the Traitor *s Blondel*, *Syndick de la Garde*, who held Intelligence with *Albigni*; and was some Time afterwards broken upon the Wheel, having join'd Murder to Treason: Nor of the \* Act by which it was ordered that the Great Day of this Deliverance should be solemnly celebrated annually at *Geneva*: I will only add the Sepulchral Inscription concerning the seventeen Champions that died in Defence of their Country; the Monument that was erected by the Senate in memory of the happy Event; and a small Description of the Ladders.

\* See the following second Inscription.

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*r Henry IV.* This Letter is dated *Jan.* the ninth, 1603.

*s Mezerey* confounds the first *Syndic* with the *Syndic de la Garde*, who is always the last of the Four. The *Syndics* in the Year 1602, were *Chabrey*, *Andrion*, *Barrillet* and *Blondel*.

THIS Inscription is to be seen on the outward Wall of the Church of S. Gervaise.

D. O. M. S.

QUORUM INFRA NOMINA SCRIPTA, CORPORA SITA,  
POSTERI NOSTRI!  
HI, DUM INGRESSIS IPSA IN PACE URBEM HOSTIBUS,  
ET FORTITER ARMA SUA,  
ET SEDULO MUNIA ALIA PERNECESSARIO TEMPORE  
OPPONUNT,  
GLORIOSO, LAUDABILIQUE EXITU  
PRO REPUB. CECIDERUNT,  
Ad Diem XII. Decemb. CIO. IO. CII.  
QUEIS IDCIRCO PERPETUUM HOC MONUMENTUM  
AMPLISSIMUS ORDO DECREVIT.

\* L. M.

\* Lubens  
meritóque.

JOANNES CANAL,  
[Senator.]  
LUDOVICUS BANDIERE.  
JOANNES VANDEL.  
LUDOVICUS GALLATIN.  
PETRUS GABRIOL.  
MARCUS CAMBIAGUE.  
NICOLAUS BOGUERET.  
JACOBUS MERCIER.

ABRAHAM DE BAPTISTA.  
MARTINUS DEBOLO.  
DANIEL HUMBERT.  
MICHAEL MONARD.  
PHILIPPUS POTIER.  
FRANCISC. BOUSEZEL.  
JOANNES GUIGNET.  
JACOBUS PETIT.  
GIRARDUS MUZY.

D. O. M. S.

Quò non Allobrogas rapit Furor  
Et Cupiditas sua transversos!  
Quò non Dei PRÆPOTENTIS Excubatio  
IN GENEVATUM Tutelam!

Exporgitur!

Audi, Ætas nostra Postera! Audi igitur!

OLLI,

Post inrita toties publica Arma,  
Præsidium Perfidie & Calliditatis amplexi,

Dum



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*Dum sacrilego Sclarum Inscensu  
 Mania nostra clam contemerant ;  
 Dein, contra Fas DEI & Gentium,  
 Cuique Aetati, cuique Sexui  
 Imminent ipsa in Urbe Nocturni :*

*E N,*

*Supplicia multiformia Ipsi sibi aliquammulti ;  
 Paucis Civium Mortem  
 In PATRIA & pro PATRIA Gloriosam,  
 Dedecus Sociis tanti Sceleris æviternum,*

*Nobis Bonisque Omnibus  
 [Quaquâ patet Orbis Terrarum]  
 Novam atque uberrimam  
 Divinæ in nos quidem Beneficentiæ,  
 In Parricidas autem  
 Ultionis æstimandæ ac demirandæ,  
 Segetem adscivere.*

*Harumscæ Rerum causâ,*

*S. P. Q. G.*

*Æneum hoc Monumentum  
 Perpetuæ Memorix consecravit :*

*Additio Edicto,*

*Uti hunc Diem velut Natalem Urbis alterum,*

*Per recurrentium Annorum Vices*

*Universa Civium Multitudo*

*† Concelebret Ritu Solenni :*

*Diem utique magnum & Solemnem,*

*Quo,*

*Urbs Valida, Antiqua, \* Imperialis,*

*Barbarico Servitio,*

*Et Calamitati ultimæ erepta fuit.*

*M. Decemb. XII.*

*A. D. CIO. IO. CII.*

† See above,  
 Page 412.

\* See above,  
 Page 409.

ONE may judge, by this Figure, and Construction of the Ladders, that they had omitted nothing that might make 'em strong and fit for their Purpose. They were very solid, well supported;

ported, portable, and capable of being lengthened at their Discretion. The Wheels above, which were fasten'd and moving like Pullies, serv'd to raise and convey the Ladder along easily; and to make less Noise these Wheels were lin'd with Felt. The forked Extremities of each Ladder, were strengthen'd with Iron, and the Hollow of the Forkedness, was a little rounded, that it might be the better joyn'd together. The lower End was also strengthened with Iron, and had two Spikes that run into the Ground, to hinder the Ladder from slipping. An Iron-Bar made the fourth Round of each Ladder: It went through it at the Top, and supported that which was to be raised above it. Its Extremities, which jutted out a little on each Side, ran thorough the Ends of the two Wooden-Bars, whose other Ends that were fixed against the Wall, made the Ladder stand secure: And the whole was painted of a black Colour, to be the less easier perceived in Night time.

THE Anagram that I mentioned just now [GE-NEVE VENGE] puts me in Mind of another that was made in Favour of the same City, in the Time of the *Reformation*. But as it is not perfect; and, besides, as these Sorts of playing upon Words, or Letters, how happy soever the Quibble may be, and notwithstanding what certain † Foretellers say of 'em, deserve but little Attention, or none at all; I should have omitted this

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† There are some Persons that love to amuse themselves with certain superstitious Speculations and Practices, which they call *Onomancy*; [or rather *Onomatomancy*;] which is a pretended Divination, by certain Transpositions, and Combinations of Letters, that compose the Names; or else, by

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this last, had not the famous CITADIN, who related it, forgot to accompany the same with three *Latin* Verses, which were added by the Author, and were communicated to me by a Virtuoso of that Country.

*RESPUBLICA GENEVENSIS,  
GENS SUB COELIS VERE PIA.*

*Tendite ad Astra, Viri! Superas evadere ad Auras  
Hoc opus, hic labor est. Jam COELOS omine fausto  
Tangitis; hos vobis Conversio tota parabit.*

To guess at any Thing in the Thought of this Author, we must observe, that the Fault of the Anagram lies in the Word *COELIS*, and that that of *Conversio* has a double Meaning.

✠ MR Brueys, Author of several Works, and among the Rest of that which bears the Title of *Histoire du Fanatisme de nostre Temps*, has written in that Book, that towards the Year 1686, there was erected at Geneva an Academy of the Refugee-Ministers of France, who contrived together

U u 3

by the proper Senses and Etymological Significations of those very Names. We have heard of an *Italian* Gentleman, who fell in a Swoon upon somebody shewing him the two following Anagrams, the same Day that the Prince of Orange, afterwards King of England, landed in that Island, the fifth of November 1688.

JACOBUS SECUNDUS, GULIELMUS TERTIUS,  
COECUS, NUDUS ABIS. \* LILIUM TUTUS GERES.

\* The Kings of Great Britain did bear the Flower-de-Luces † A new one of France in the first Quarter of their Arms; Henry VI, who was made afterwards crown'd at Paris, order'd that the French Escutcheon ter the Peace should have the first Place in that Solemnity. However, I observed, that for some Years, they begin, in England, to place the ed at Utrecht, Arms of France in the second Quarter, upon certain Occasions, the 30 March as one may see upon the † new Throne, in the House of Lords. 1713.



ther a sacrilegious, and blasphemous Imposture, to seduce fifteen young Boys, and so many young Girls by impious Strategems; and make them undertake to disturb the World. I could say an hundred Things against this scandalous Fable, but the Bounds that I ought here to prescribe myself, do not permit me to insist upon it. And truly, it is not necessary to have Recourse to any Sort of Reasonings, or Evidences, in order to destroy all Chimeras of that pretended History. For indeed, what the Author relates, after having done all his Endeavours to imagine some Hypothesis not quite improbable, has so evident a Character of Falseness, that it is sufficient to caution those who might have been surprized by the first Pages of his History, to read on till they met with the Contradictions that come soon after. When one has read this Book, the most advantageous Conclusion that he can make for the Author; is, either that the Things which he seems willing to have us believe, cannot be proved, since so cunning and dextrous a Man as he is, has not been able to make more than vain Efforts; or rather, that this Man of Wit, employed to do a Thing, which is impossible and even contrary to his own Knowledge, has resolved to produce ridiculous Reasons, on purpose not to be believed; and so, to leave in all its Force, the Truth of those surprizing Facts, to which he positively agrees in several Places of his Book. For 'tis so, to mention it by the By, that the greatest Part of the *a* Professors of Philosophy of the University of Paris,

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*a* The University of Paris has taken the Method to publish now and then solemn Decrees against the Principle of distinct Ideas; and very expressly forbids those that make it their Business to teach what they call Philosophy, to establish

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ris, declared Enemy of DISTINCT IDEAS, teach *Descartes*, and the Necessity of the *clear Notions*, by ill refuting him. I will add a Word, since I have an Opportunity, which is that as we have been in a Measure engaged in Part of some Controversies, upon Account of Things like the strange *Phenomenas* that have been related by Mr *Brueys*, which have lately happened in this Country; and because some ill affected Persons have *b* falsely represented the Conduct we have observed in this nice and important

U u 4

Affair;

blish that Principle in their Schools, 'Tis not that the People of *Paris* are naturally cross brain'd, more than any Inhabitants of this World; but because the Priests, and especially the Jesuits, have Reasons to flatter the *Pope*, who requires, as every one knows, a blind Obedience. Common Sense demands, that we have plain and evident Proofs, and clear Ideas of what we believe; without which, Belief is nothing but wavering Opinion, or mere Prejudice. But this Maxim does not agree with those of *Rome*: So that to be a *Papist*, properly speaking, and after the Manner in which the true *Papicoles*\* boast of being so, one must renounce the common Light of his own Reason, that we call Common Sense.

\* The Jesuits call themselves *PAPICOLES*; the *POPE'S SLAVES*; *HUNTING DOGS*, and *FROGS* of the *POPE*, &c. as it has been already observed, Vol. II. p. 564. See the *Elogia Societatis Jesh. Antwerp. 1677.* by *Christoph. Gomez*; in several Places.

\*\*\* See the

*b* Nihil est, Antipho! quin malè narrando possit deprava- following  
rier. *Plaut.*—'Tis not without Sorrow that we are forced Page.  
here, by a Sort of Necessity, to say that the *Sieur* \*\*\* *Cl.* † Line 20 of  
*Grot.* alias *La Mot.* at the Head of some others, is the Man the Margin.  
that has run into the most odious Excesses in this Affair, to \* We do not  
include many very strange Things in an only Word. Every pretend to  
one may see how he was censured, tho' much spared, and al- make here any  
ready put out of Countenance, notwithstanding his very great Reflection a-  
Boldness, in the Book intituled, *Plainte & Censure* of his Ca- gainst some  
lumnies, &c. as also in another, which is quoted in this other Persons  
† Vol. II. p. 448. But since nothing has been able yet, to that are much  
bring him back to some performing of his long expected Duty, concerned in  
we believe that ours requireth of us this repeated Complaint this Apology,  
inserted in this Book. Time will discover in what a Manner and of which,  
this Man will behave himself, either by keeping a new shame- as for us, we  
ful Silence, or by acknowledging his new ill Conduct so strong- could say no-  
ly objected to him, on another Account, in the \* unanswer- t hing but  
blegood.

Affair ; we entreat the equitable Readers to observe, with some Attention, that which has been inserted concerning us, in the Journal intituled, *Nouvelles de la Republique des Lettres, Mois de Septembre 1707. Pag. 335, &c. & Mois d' Avril 1708. Pag. 399, &c.* a Book that is in the Hands of every Body, and which could suffice to undeceive those that have been prepossessed by false Prejudices. But as no Man in the World has ever been more averse to any Sort of Superstition than we are, of which Truth this present Book gives plain Evidences in several Places ; And because the Imputations more than twice reiterated in some *Pulpitical Discourses*, [which the very best of Men are sometimes forced to hear patiently] have struck the Ears, and even the Eyes of many Persons ; we judge it proper, and our Duty to intimate here to the honest Reader, that this *Scandalous Declaimer*, like those of which the Archbishop *Laud* made an eager \* Complaint, has been publickly, and judicially convicted † of Malice. Who be to them by whom Offences come, says the worthy Bp *Stillingfleet* ; but what must we do ? Must we stand still with open Arms, and naked Breasts, to receive all the Wounds they are willing to give us ? Must we suffer our selves to be run down with a popular Fury raised by reviling Pamphlets, and impudent Sermons, and not open our Mouth for our Vindication ? *Unreasonableness of Separat*, p. 44.

\* See above, Pag. 574. in the Margin.  
† Of several contrived Deceptions, and other great Indignities : See the two Books quoted in the preceding Pages ; and let us take the Opportunity of adding here, that the last of them fully overthrows the frivolous Notions generally taught upon those most sublime Matters ; and that none of those that teach them will ever appear, with any Gravity, and dare openly undertake to confute the said Book.

ble Apology recently published by one of his famous Colleagues, the Reverend Mr *Armand du Bourdieu*.

✍ We thought fit to conceal here the Name of that Man ; First, to invite him the more to the performing of his Duty. Secondly, to shew that our Intention is not to shame him, for the present, among those who are Strangers to this Business ; but only to give to some of our Readers, acquainted with it, the new Satisfaction what they may reasonably expect from us in this Place.

THIS



*THIS LETTER of the Author to the Bookseller in Holland, which is taken out of the French Editions, was forgot by Inadvertency, in our preceding English ones.*

**I**N the Letter which is dated from *Rome* the fourth of *May*, I have mention'd an Inscription containing an Elogy on *James II*, late King of *England*; in which there are some particular Things, that I contented my self with only barely taking Notice of at that Time. But since some Persons are in the Opinion that the whole Discourse would have more weight, and be well receiv'd; I willingly add it to the other curious Pieces that preceded it in the Letter I just now mention'd. You may insert it in its \* proper Place if you please. Besides, I am solicitous not to forget to inform the World, <sup>\* See Vol. II. p. 218, 219, 220.</sup> that I have no Design to draw any Consequence from those several Works, to the † Prejudice † We relate of the Persons to whom we owe so much Respect, and who are so highly concern'd in 'em <sup>here a Matter of Fact, as we have done already upon the same Subject.</sup> but only to divert the Reader a little, by shewing, in some of our Letters from *Laurette*, and from *Rome*: without any other Design than that which we have expressed in the first Volume, *Pages* 340, and 341. Since the humourful Jest of those Reverend Fathers were kindly received by the Ambassador, the Earl of *Casilemain*; by Cardinal *Howard*; and by the King himself, as being *Elogies*, and *Congratulations*: We have presented 'em all as such to the curious Reader, making no further Inquiries: So that he is desired to take 'em accordingly; considering that if any other Construction cou'd be given to these different Pieces, as I hear some Persons have done, that cou'd never reflect upon those who were not born at that Time, as being Partakers of any Imposture; nor concern in any manner their personal Innocency.

ing

ing him the Manner in which the Poets and Orators of the *Roman* College, fancied they could make themselves Merry upon those Subjects.

### JACOBO II. ANGLIÆ REGI.

Quop, Ipso Vitæ exemplo, præeunte & impellente Consiliis, CAROLUS Frater & Rex mortem obierit admodum Piam.

### ELOGIUM.

NOVUM, JACOBE, tributi Genus, novum accipe laudationis Exordium; Decessorem laudatum. Sed, quæ tibi Laudum adoreæ supererunt, CAROLE, si JACOBUS omnes absumpsit? Quamvis, quæ Tibi, JACOBE, poterunt reliqua esse præconia post CAROLI obitum! PRIMUS JACOBI REGIS TRIUMPHUS, CAROLI REGIS INTERITUS! Interitus Gloriæ nunquam interiturus! Regum plurimorum præconia transcendit CAROLI Mors: Superare vel Fratrem posset, nisi ipse talem fecisset. CAROLUS ex Rege Mercator, non tradidit JACQBO Regnum, sed vendidit: quæris pretium? Coelum est. Hæresis desertorem CAROLUM, nunquam Gloria, deseret: etenim à tritâ tot annis semitâ Errorum feliciter tandem aberravit. CAROLI corpus implicari morbo debuerat, ut Animus explicaretur. Nullus Validior gigas CAROLO ægrotante: Triumphator nullus illustrior hoc Rege PROSTRATO. Palæstritæ alii, ne vincantur, laceratos validos habeant; ut vincat Iste, DECUMBAT. Nullam vidimus hoc Morbo Valetudinem robustiorem. Regnaturus à tergo Frater, ALAS CAROLO AD COELUM ADDIDIT. JACOBUS Regnum suum Superis nunciare ante-

antevertit : ut autem Cœlo dignum, dignum se Rege Legatum eligeret, FRATREM MISIT : ex hac utique nobiliorem Legatione, quàm Regno. Nuncii ex Anglia Proceres retulerint Regibus aliis ; JACOBUM regnantem Cœlo primus Omnium referat CAROLUS ! Reges alii Legatos suscipiant, mittantque Principes ; Legatos Reges Deum accipere decuit ; JACOBUM mittere. Regni tui, JACOBÈ, præmaturum Germen & præcox fuit CAROLI Migratio, CAROLI felicitas. Nam veluti prosper Asiæ viator, auris prænuntiis odorum saturis, etiam procul Arabiâ sentit Arabiam, & Metam è longinquo prælibat ; non aliter CAROLUS Regni tui beneficia præsentit, & præpedit : Nec nisi ex Te pyræ suæ segetem odoratam colligit verus ille Angliæ Phoenix. Quæris, Britannia, quo percussa hoste, à CAROLO Hæresis cesserit ? JACOBI Solis exorturi radios ferre non potuit. Novi Regis Aurora Regem decessorem irradiat : Quæ Solis exorti laus erit ? quæ adulti ? Novus scilicet Angliæ dies ; Dies hilaris, Dies sine Caligine. Pati noctem non poterit Regnum illud quod CAROLUS occasu, JACOBUS illustrat exortu. Novum, Anglia, Cœlo tuo nascitur Geminorum Sydus, JACOBUS & CAROLUS. Hos respice, CASTORE & POLLUCE contemptis : Divide te saltem utrisque Geminis ; CASTOR & POLLUX dirigant pelago Navigantem, ut Soles ! JACOBUS & CAROLUS dirigant Cœlo inhiantem, ut mereris !

PIA ac opportunâ JACOBI Stimulante curâ, CAROLUS ad immortalia Cœlorum Regna proficiscitur.



*E P I G R A M M A.*

*Dum monitis, JACOBÆ, tuis, inferna fugatur  
 Hæresis, hinc CAROLO Regna beata paras:  
 Dum calcitrantem repetito calcare pungis,  
 Tunc facis ut CAROLUS Regna parata colat.*

That is to say,

RECEIVE, O JAMES, as a new and peculiar Tribute, and as the First-fruits of those Praises we are preparing for thee; those which we now give to thy dying Brother. But what shall be our Congratulations for thee, O CHARLES, if JAMES swallow 'em up all ! Or rather, what other Encomiums shall we still be able to find out for thee, O JAMES, after those that thou hast acquir'd by the Death of CHARLES ! Yes, *THE FIRST TRIUMPH OF JAMES IS THE DEATH OF CHARLES !* A Glorious Death that will never Die ! — Dying CHARLES deserves more Praises, than we can give to a Multitude of Kings. He would even surpass his Brother, were it not to that Brother that he owes the happy Disposition of his Heart. CHARLES, who of a King was grown a Merchant, did not transmit his Kingdom to JAMES, he Sold it to him : and what Price has he had for it ? Heaven. The Glory will never forsake CHARLES, since he has renounced Heresie ; and after having so long gone astray in the Ways of Error, is at length happily return'd into the right Path. It was necessary that his Body should fall into the Chains of Sickness, that his Mind might free it self from the Chains of Error. Sick CHARLES is Stronger than the most robust Giant ; and the Glory of TRIUMPHERS is not equal to that which is due to this CAST-DOWN King. Let  
 Ordinary

Ordinary Wrestlers use the Strength of their Arms to become Vanquishers : but that *CHARLES* may gain the Victory, *LET HIM BE OVERTHROWN*. His Brother, who is to be his Successor, Adds *WINGS TO HIM*, that he may *ARRIVE SOONER* at Heaven. *JAMES* makes haste in that manner, to notify to the Gods his Accession to the Crown ; and that the Ambassador he sends 'em, may be worthy of them and him, *HE DISPATCHES HIS BROTHER* ; procuring him a greater Honour by this Embassy than that he cou'd receive from his Royalty. Let the Peers of *England* go tell to other Princes that *JAMES* has assum'd the Reins of Empire ; but let it be *CHARLES* that carries the first News of it to Heaven. For if other Kings send and receive Princes in Embassies, it is just and fitting, that God should receive Kings, and that *JAMES* sends 'em to him. *O JAMES !* the Departure and Felicity of thy Brother, are the early and forward Bud of thy Reign ! As the happy Traveller that advances towards *Arabia*, has the Sense of Smelling agreeably struck by the perfume'd Winds that bring the sweet Odours to him, and makes him taste the Delights of it from afar ; so *CHARLES* has the Fore-Taste of several Benefits which accrue to him from this Royalty, and it is but from thee, that this true Phoenix of *England* receives the Odoriferous Wood of which his Funeral-Pile is compos'd. Dost thou ask ? *O Great-Britain*, who is the Puissant Enemy that has forced Heresy to abandon *Charles* ? That Enemy is *JAMES* : he could not bear the Lustre of the Rays of that Rising Sun. The Day-break of the King that is going to ascend the Throne, diffuses a wonderful Light on the Soul of the King that is descending to the Grave. What will be the Encomiums that we shall make on the Sun  
which

which is newly risen? On the same Sun already advanced in his Course? We will declare, that he gives a new Day to *England*; a Day of Joy, a Day free from all Obscurity. That Kingdom enlighten'd by the Setting of *CHARLES*, and the Rising of *JAMES*, shall suffer Night no more. O Happy *England*! a new Constellation of Twins, *JAMES* and *CHARLES*, is risen in thy Horizon. Cast thy Eyes on them, and care no more for *CASTOR* and *POLLUX*! At least divide thy Veneration. And while *CASTOR* and *POLLUX* will be the Guides of thy Ships, as they hitherto have been; let *JAMES* and *CHARLES* conduct thee to Heaven whither thou aspires, as thou deservest it.

AN Epigram, upon Account of the pious Cares that the Vigilance of *James* took very seasonably, by which *Charles* went to the Kingdom of Heaven.

WHEN by thy Exhortations thou dost drive infernal Heresy from thy Brother's Heart, O *JAMES*! in doing thus, thou preparest for him the Kingdom of Felicity. When *CHARLES* grows Restive, and thou dost redouble the pricking of thy Spurs to make him Go forward, thou dost force him to go and take Possession of the Kingdom thou hast prepar'd him.

I SUPPOSE that *Fr. Paolo* would have said of all this, as of the Stiletto which good Catholicks had planted in his Head; and which he dedicated to *Jesus Christ* the Deliverer, upon an Altar in the Church of the *Servites* at *Venice*, where I have seen it: *Ecce stylum Romanum*, or at least, *Ecce stylum Collegii Romani*.

I HAVE seen the second Edition of a Book which was intituled, *A New Voyage to the Levant*,  
and



and I have taken Notice of some Passages in it that concern me. I shall not enter into tiresome Controversies to maintain what I have said, against the Criticisms either implicit or express, that are scatter'd up and down in several Places of this Relation; I will omit all that, for Fear of abusing the Reader's Patience; for I find sometimes that the Publick do not much care for these Sorts of Disputes. But that the Author may not think, that I abridge Matters thus, for want of other Reasons, I will give him, whenever he pleases, a long List of remarkable Errors into which he is fallen, in contradicting me, that he may make what Use of it he thinks fit. That Letter in which the Dispute is, with the Dress of a Dissertation, about what I said of the *Arms of the Republick of Venice*, is the Place which seems to require an Answer the most. But all that Discourse is full of Things not relating to the Subject; and as one meets every Moment with Consequences in it, that being drawn from false Principles, cannot be just, it will be sufficient for me to advertise the Readers of it, which have not attentively read it over. If they have any Knowledge of Heraldry, they will sufficiently discover the Truth of what I advance. 'Tis probable that this Author is a Person of very great Learning, seeing we find him always ready to undertake Treatises upon every Thing; and familiarly cites a Multitude of those illustrious Ancients, whose great Names alone are capable to inspire those with Veneration, who are permitted to Pronounce 'em. But as the most Learned Men, and the most sublime Genius's generally apply themselves to the Search after high Things, and neglect others; there would be no Reason to wonder

wonder much, that the Person whom I am speaking of, having important Affairs upon his Hands, should not have carried his Curiosity very far in the little Study of Heraldry.

BESIDES, I own, I cannot understand what he means, when he says, *That he finds himself but indifferently treated in the second Edition of my Book.* I never spoke of him in my Life ; and I could clearly prove by one Place in his Relation, that the second Edition of my Letters was sold in the Bookseller's Shops, before the first Impression of his Voyage was made publick. I know not whether he fancies that by some Accident his Manuscript may have fallen into my Hands ; but what Suspicions he may have entertain'd on that Account, I shall not endeavour to search into the Bottom of it ; since he is neither mention'd, nor design'd in the Places that are the Subjects of his Complaint. 'Tis methinks, unreasonable that he has taken upon himself those little Criticisms which may as well suit with others as him. He is in the Wrong, when he accuses himself, and will by all means have it he has been attack'd. Besides, He will give me Leave to tell him, that I could not have been able to treat him with any other Respect than that which common Civility requires ; not knowing any Person of his Name that has made all the Voyages, of which he has publish'd an Account.

I HAVE read over another Book which was publish'd two Years ago, under a Title like that of the Voyage we have printed. 'Tis not Mr *Francis de Seini*, that is the Author of this wretched Composition. A Gentleman, and a Man of Wit as he is, for I know him very well, must be altogether

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gether incapable of a Boldness like to that of this miserable Compiler of Rhapsodies, to say no worse; who concealing himself under the I know not what Name of *F. D. R.* as it appears in the License to Print it, thought he might impose on the Publick with Impunity. This Man says, in his Preface, with an almost incredible Boldness, that he has seen several Times, all the Places he mentions; treating the other Relations of *Italy* as very imperfect Works, in Comparison of his. However, without saying that the Life of a Man would not be sufficient to visit carefully, and more than once, all the Countries and Towns with which he entertains his Readers; one might convince him almost in every Page of being nothing but an indiscreet Transcriber of Authors ill chosen and misunderstood. One sees that he trembles all over when ever he Steals; because he but seldom knows the Places and the Things he mentions. He amuses himself with fabulous Origines of Cities; with tiresome and defective Descriptions of Things that no Body cares for, without saying any Thing at all that has the least Air of Novelty in it. His Title is false: For this pretended Traveller never travels; he skips from Town to Town, Pillaging here and there his vile Books, without making any Use of his Sense to join his Matters a little together; and to make any Judgment of them. One has an Opportunity of saying a thousand Things which enter agreeably into the familiar Relations of a Traveller, and which soften the Asperity and Driness of Style stript of its ordinary Descriptions; but here is no Transcription, no Criticism; nothing that diverts, all hard and barren, besides a thousand Things needless and false. *F. D. R.* being then a Chi-



mera which one ought not to be afraid of Offending, and such vile Books deserving to be decry'd, I should fancy I did a very reasonable Thing in publishing what I here say to you, of this Author: And desiring to satisfy both you, and those to whom you might have a Design to communicate this Letter, I have a Mind to give you some Specimens of the notorious Falsities which are in this Book; and by Consequence very certain Proofs of the Author's never having seen the Things, of which he speaks in a Manner so extravagantly, void of Truth. I will relate his own Words, and will say no more upon the following Subjects, than what I have seen with mine own Eyes.

THERE is, says he, at *Aoste*, an Amphitheatre almost entire. Tom. I. p. 8.

THERE are some Ruines indeed; but without any Form; which some say was an Amphitheatre; and others one of *Augustus's* Palaces.

AT *Zurich*, one crosses the Lake upon a Wooden-Bridge, two Miles long, p. 9.

THE *Limat*, an ordinary River, runs a-cross the City of *Zurich*, as it issues out of the Lake. Upon this River there are two Wooden-Bridges; one of them which is very large, is the Market-place. There is no Bridge upon the Lake.

TORTONA is a fine and strong City, p. 48.

TORTONA is a Hole; One of the smallest and the poorest Towns in *Italy*; and it has but a sorry Fortification half destroyed. Upon the Hill there is a Sort of an irregular Citadel, not so much out of Repair; and which besides, is not contemptible, on the Account of its Situation.

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HE has transcribed from the old Books all that he says, concerning the Magnificence of the Palace of *Mantua*, p. 55. It is above fourscore Years ago since all that was plundered : One may see what he has written about it.

THE City of *Modena* is inclosed only with plain Walls, p. 73.

THE Fortifications of *Modena* are not very good ; but this City has some.

THE *Venetians* have caused *Padua* to be fortified after the modern Way, with strong Bastions, &c. p. 94.

*PADUA* has but one very old and pitiful Fortification, after the ancient Manner.

THE Great Hall at *Padua* is an hundred thirty six Foot broad, p. 96.

IT is but fourscore and six : I measured it my self, and two hundred sixty two long.

HE speaks of Ten Colleges at *Padua*, as of a Thing which is in being, and which he has seen, p. 98. But there is no more than one College ; which is *Ox-College*, otherwise called the *Publick Schools*.

*ANTENOR's* Tomb is in the *Servites* Church, p. 107.

THIS Tomb is in a Cross-way, at the Entrance of *St Laurence's* Street.

THERE is a Fountain at *Abano* [or *Apono*] that petrifies every Thing that is put into it, p. 108.

THAT is false, and they do not say so at *Apono*: This Fountain boils, and carries much Salt.

THERE is in the Porch of *St Mark's* Church, at *Venice*, a red Marble Stone, on which they say that Pope *Alexander* III, set his Foot on the Neck of the Emperor *Frederick* I, repeating these Words to him: *Super Aspidem & Basiliscum ambulabis*, which are engraven on it by Way of Remembrance, p. 197.

*The Author to the Bookseller. Vol. II.*

IT is a Piece of Porphyry, on which, or round which there are not any Words engraven.

THERE is at *Ravenna* a round Church, whose Roof is of one single Stone,—with a Hole bored through the Middle of it to let in the Light, p. 281.

THIS was falsely written by others, whom this Man has copied: He never saw the Stone: It is not bored, nor ever was. It was cleft by a Thunder-bolt.

THEY make good Sweet-meats at *Foligno*, Tom. II, p. 30.

IT was said so about an hundred Years ago. This Author never fails to copy very exactly those Old Stories. Witness the fourteen Wonders of *Padua*: The Works of Bones and Spurs at *Regio*, &c.

THE Ruines of an ancient Theatre are to be seen at *Spoletto*, p. 38.

ANOTHER Copy of an Old Book. This Theatre was entirely ruined, and the Stones were used in the Building of the Castle, a long Time ago.

ABOUT two Miles from *Narni*, there is a wonderful Cascade, p. 41.

THAT Cascade is about ten Miles from *Narni*, and three from *Terni*.

ONE ascends the Tower at *Pisa*, by an easy Steepness, in a spiral Line, p. 82.

ONE goes up to it by a Stair-Case, of an hundred fourscore and thirteen Steps.

AT the Old Cloister of *St Marca Novella*, at *Florence*, there are the Sacrifices of *Abel* and *Cain*; with this Verse for *Abel*.

*Sacrum pingue dabo, non macrum sacrificabo.*

THAT is not to be seen but in Old Books.  
Why



Why did he not add the Verse backward, for Cain?

*Sacrificabo macrum, non dabo pingue sacrum.*

THE Tower of *Roland* at *Gaieta*, is fortified; an Inscription which is there, makes it appear that it was built with the Spoils taken from the Enemy, by *Munatius Plancus*, and that for a Temple of *Saturn*, p. 467.

THE Tower is not fortified: The Inscription does not say that it was *Saturn's* Temple; and it never was any Thing but a *Mausoleum*.

THE Chapels of the Dome at *Gaieta*, are the most rich of any in the Kingdom of *Naples*, p. 467.

'Tis impossible to have been at *Naples* and *Gaieta*, and talk at this Rate.

THE Grotto of the *Pausilyp*, is cut in a living Rock by Dint of Chissels. It is an hundred Foot high, and thirty or forty Foot broad, p. 550.

'Tis sometimes Stone, but oftner of a soft Gravel Stone, and a Sort of Sand. The Arch may be thirty or forty Foot high, and about twenty broad.

THE Amphitheatre at *Pozzuolo* is very entire, p. 553.

THOSE that have seen it, could never speak thus of it. There are some large Ruines of it still remaining, by which one may say, that they plainly shew us what it has been.

THIS able Man could also say with *Lassels*, that the Republick of *Venice* may easily raise among themselves three or four hundred thousand Soldiers for the Service of the State; tho' they have no more than twenty eight Thousand Foot, and six thousand Horse, of ordinary Militia. With *Du Val*, that there are above three hundred Gallies in their Arsenal; and that they also keep

the *Trojan Horse* there. With *Ranchin*, that the Columns of the *Broglio* are three hundred Foot high; and a thousand such like silly Things which are scattered up and down in several Authors. A Fault in some Measure tolerable in a Maker of Collections, for whom it is difficult always to separate the True from the False; but with which one cannot too much upbraid those Impostors, who impudently boast of having examined and viewed with their own Eyes, the Things which they have never been near.

MR *A. Bulifon*, whom we have sometimes mentioned, did me the Favour to write to me from *Naples*, [the Place of his usual Residence, and which he is perfectly acquainted with,] to inform me after an obliging Manner, of some little Mistakes, which he found in what I have written concerning that famous City; assuring me that he liked the Rest. I could wish for my own Sake, and the Satisfaction of those who make use of this Book in their Travels, that Persons as civil and knowing as Mr *Bulifon*, would give me the like Information of what I have said of the other chief Cities that I met with in my Way. For what Love soever I have had for the naked Truth, and what Care soever I have taken to be exactly inform'd of what I have written; I do not presume, that in the great Variety of Things which have offered themselves to my Examination and my Pen, I have not fallen into some Mistakes. And far from wondering at those which Mr *Bulifon*, has been pleased to take notice of to me, I was surprized to see so few of 'em. There are indeed some of his Remarks, which have not oblig'd me to alter what I had written: I can tell you the Reason of it in another Place. *I am Sir,*

*Your, &c.*

F I N I S.

A T A B L E



# A T A B L E

## O F T H E

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